

**MAN, GRAND REFLECTION
OF THE GREATER COSMOS**

**STUDIES IN OCCULT
ANATOMY**

VOLUME 2

by
Dr. Bruce S. Fisher

Man is a Many-Splendored Being !

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MAN, GRAND REFLECTION OF THE GREATER COSMOS

Studies in Occult Anatomy

by
Bruce S. Fisher, Ph.D.

VOLUME 2

- I. THE HEART AND THE BLOOD—A Concealed Mystery; the Occult Significance of Blood.
- II. THE SPINAL COLUMN AND THE CHAKRAS, PART 1—The Nervous System; Kundalini, the Triple Creative Serpent-Fire.
- III. THE SPINAL COLUMN AND THE CHAKRAS, PART 2—The Negative Poles of Our Spiritual Centers; the Etheric Vital Body.
- IV. THE ENDOCRINE CHAIN—Physical Counterparts of Our Spiritual Centers.

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Part I
*The Heart and
the Blood*

THE TWO HEAVENS IN MAN

There are two heavens in men; the one is Luna Cebrum, but in the heart of man is the true Microcosmic heaven. Yea, the heart of man is the true heaven of an immortal being, out of which the soul has never yet come, which new Olympus and heaven the Christ Spirit has chosen for His dwelling place in man.

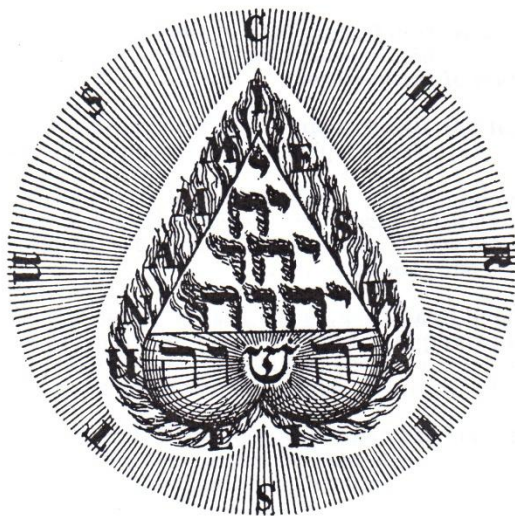
Paracelsus

THE HEART AND THE BLOOD

- **The Blood is the Direct Vehicle of the Ego** —
 - **Warm, Red, Un-Nucleated Blood** — is necessary for individuation or direct “indwelling” of the Ego in a physical body. It has been said that ***“He who controls the blood controls the man.”***
 - **The “Blood Line”** — results from the “racial memory” and ancestral “pictures” carried by the reflecting ether in the blood of highly inbred persons. ***This is the means by which a Race Spirit controls a people.*** It is through these “pictures” that the tribal ancestors, through the Race Spirit, live in the Blood.
 - **Blood Formation Occurs Late in the Development of the Embryo** — and ***this is a reflection of its late development in the evolution of the universe.***
- **Blood Heat and Blood Light** — “The blood is a most peculiar Essence!” declared Mephistopheles to Dr. Faustus in Goethe’s “Faust.”
- **Oxygen and Iron** — are the Solar and Martial (or Martian) elements related to ***blood heat***—which is Kama (*or Martial Desire*) permeated with Prana (*or Solar Vitality*). ***The blood is a fiery fluid ruled by Mars and the Sun.***
- **The Blood Heat, then, is the Seat of Kama** — ***the desire or pas-sional principle***, the animal soul or *Nephesh (Kama Rupa)*: The seat of consciousness in a physical body. The formation of blood in a higher organism signals the first stirrings of selfhood.
- **The Miracle of Changing Water into Wine** — symbolizes the transition from the cold-blooded creatures of an earlier evolution to the warm-blooded animals and humans of the present evolutionary period.
- **The Eucharist or Blood Testament** — expressed symbolically through the wine of the Last Supper, really means that the Christ Spirit lives in the blood of the disciple when he becomes “filled with the Holy Spirit” (*the blood of the Solar Christ*). ***Blood heat is transmuted into blood light*** when the desire nature and the concrete mind are conquered by the Higher Ego.
- **The Sun, the Human Heart and the Pulsating Anu or Ultimate Physical Atom** — are organs or pumps for the circulation of the Universal Life Force at three different cosmic levels.
- **The Human Heart is Evolving into a Voluntary Organ** — as ***evidenced by the double striation of heart muscle.***

The Tetragrammaton in the Human Heart

Unfoldment of the Holy Name into the Perfected Man

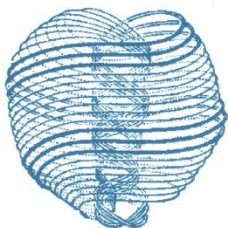


From *Libri Apologetici* by Jacob Böhme

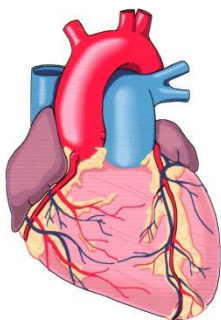
The Tetragrammaton or four-lettered name of God YHVH יהוה—Yahveh or Jehovah—is arranged in a tetraktys within an inverted human heart. When the Hebrew letter Shin—ש, symbolic of the fire of love of the Holy Spirit, is inserted in the middle of the Holy Name, it becomes Yehoshuah, Yeshuah or Yeshu—Hebrew names for Jesus—who symbolizes the perfected man filled with the Holy Spirit, and who is also an incarnation of the Christ Spirit—an Avatar.

Three Cosmic Pumps

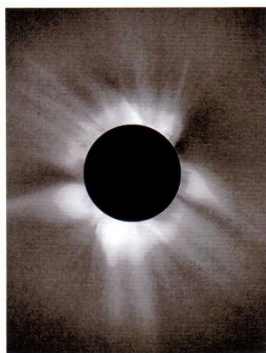
*Each Circulating Aspects of the
Life-Force Appropriate to Its Level*



The Ultimate Physical
Atom (Anu) which
Circulates the Pranic
Force of Vitality at the
Sub-Atomic (Ethereic)
Level

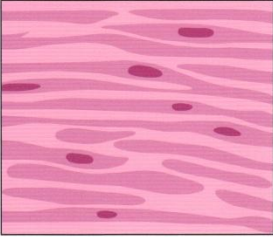


The Human Heart which
Circulates the Vital Fluid
(the Blood) of Man at
the Microcosmic
(Humanoid) Level



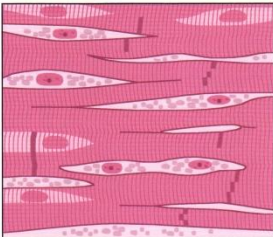
The Sun, the Physical
Heart of the Solar Being
(Logos), which Circulates
the Prana, Fohat and
Kundalini Aspects of the
Life-Force at the
Macrocosmic Level

The Three Types of Muscle Tissue



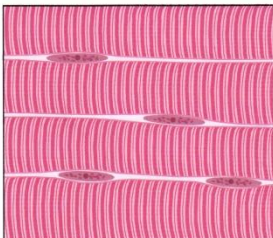
SMOOTH MUSCLE:

Is involuntary, contains only 1 nucleus, is not striated, lines the walls of arteries, veins, intestines, etc., and is not attached to the bones.



CARDIAC MUSCLE:

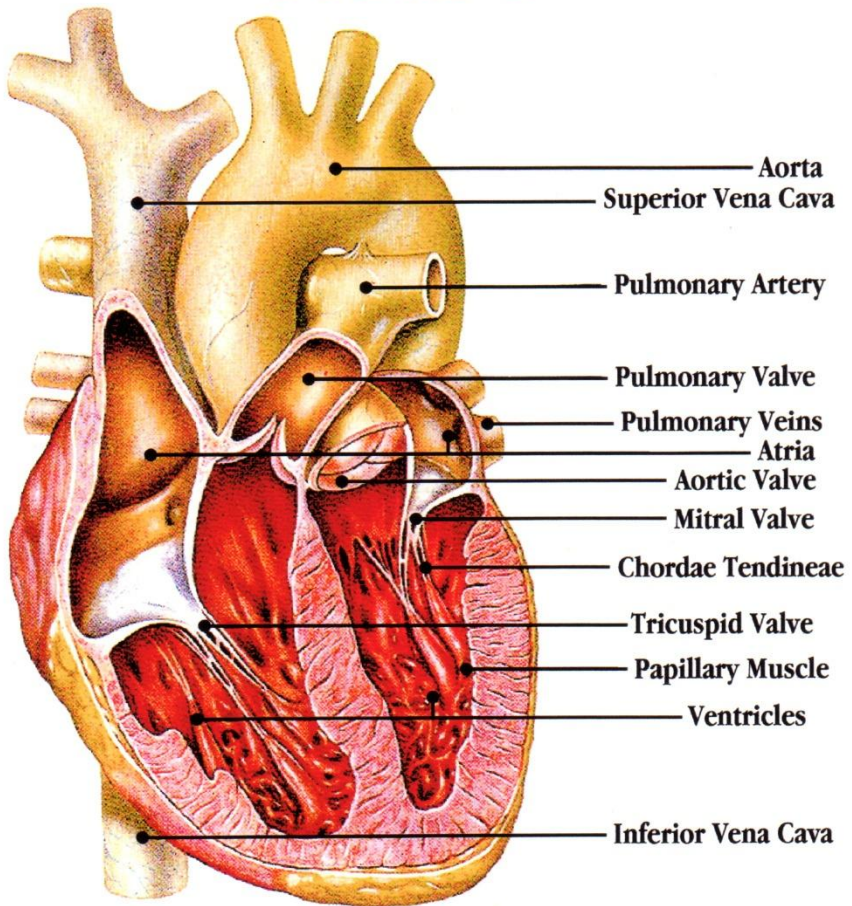
Is involuntary, found only in the heart, contains 1 or 2 nuclei, is striated, cells are all linked together, one cell contraction causes the rest to contract.



SKELETAL MUSCLE:

Is voluntary, contains 2 or more nuclei, is striated, is connected to bone, is responsible for bending joints & opening and closing body openings.

Main Structural Features of the Heart



The Circulatory System

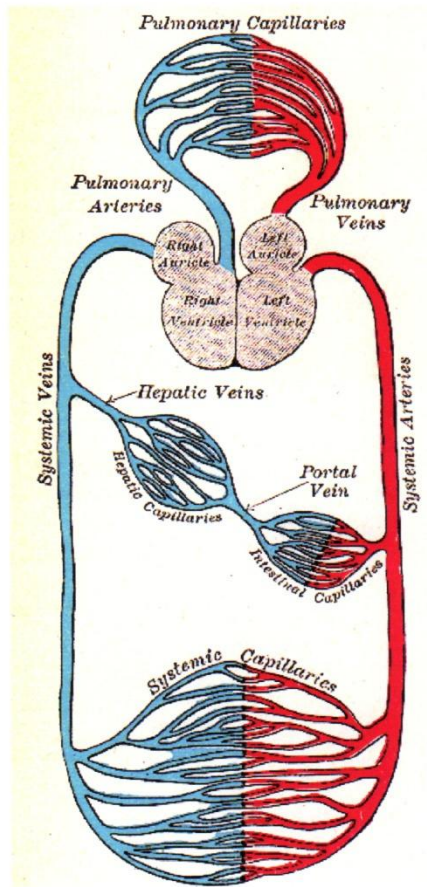
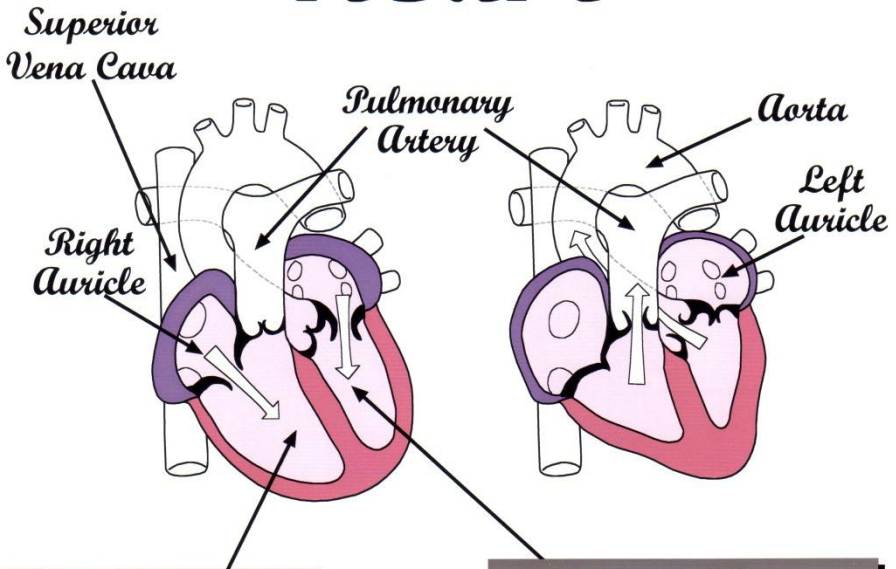


DIAGRAM SHOWING THE PATTERN OF
BLOOD CIRCULATION

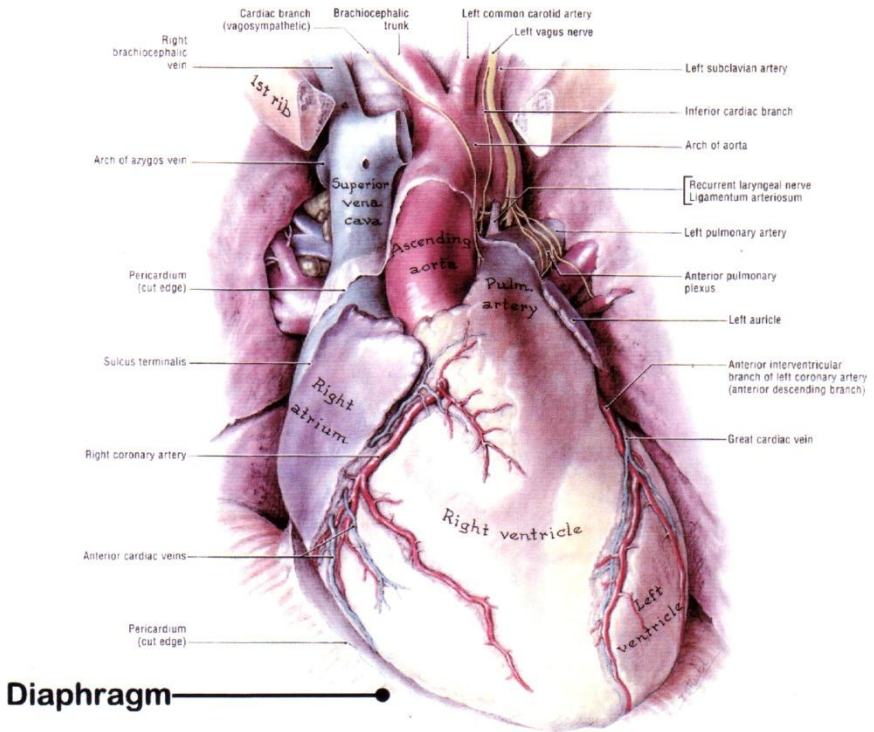
Circulatory Action of the Heart



Right ventricle
receives
depleted blood
from the veins
via the superior
vena cava

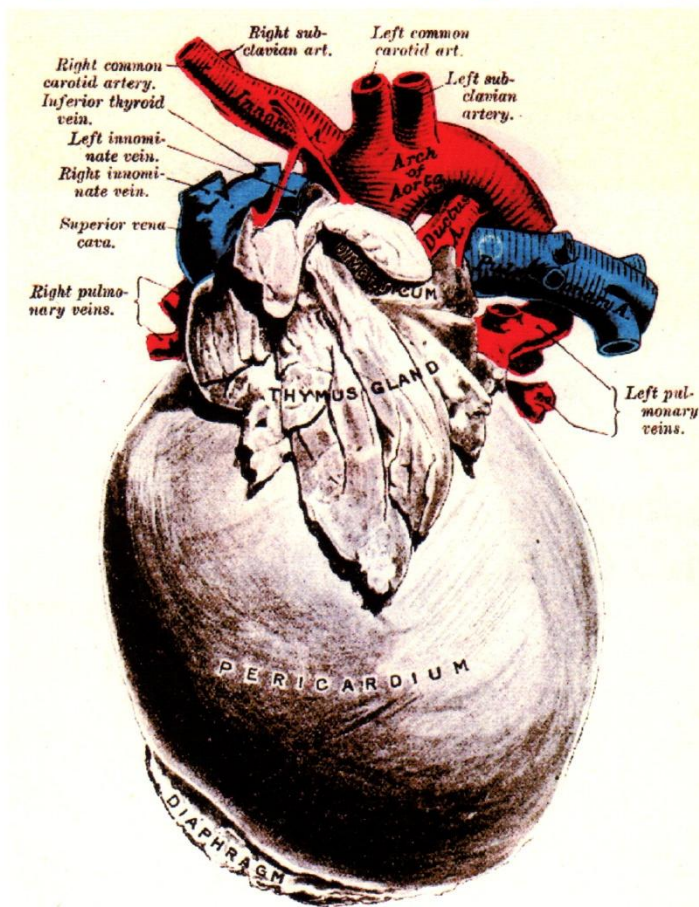
Left ventricle
receives
freshly-aerated
blood from lungs &
contains seed-atom
of physical body

Position of Heart Relative to Diaphragm

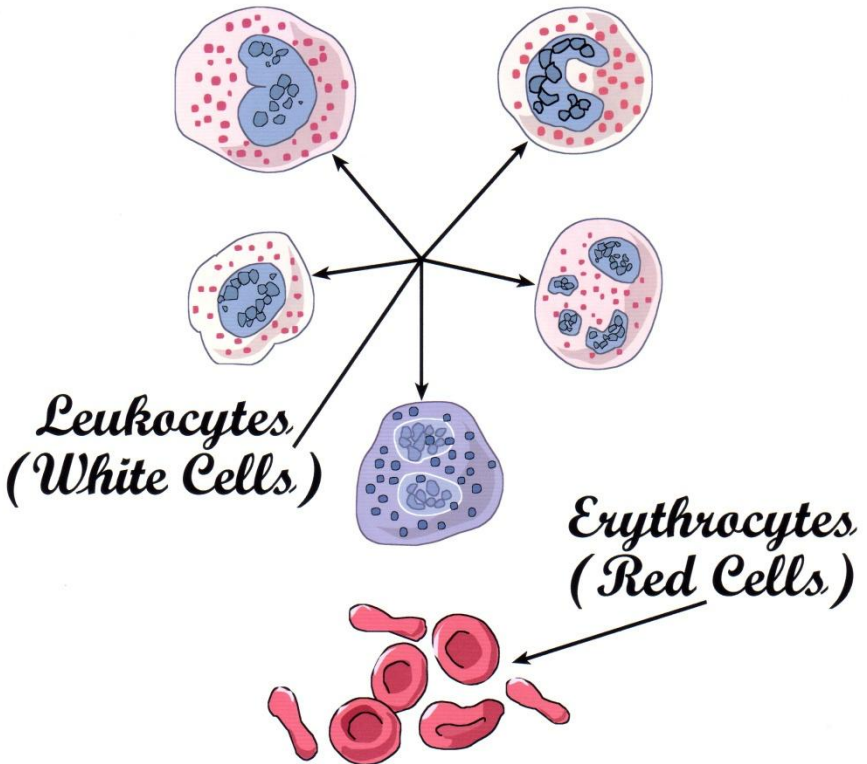


STERNO-COSTAL SURFACE OF HEART AND GREAT VESSELS, IN SITU

Proximity of Heart, Thymus & Diaphragm



Blood Cells



Varieties of Blood Cells & Components

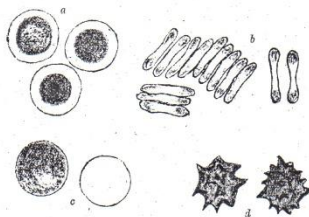


FIG. 598.—Human red blood-corpuscles. Highly magnified. a. Seen from the surface. b. Seen in profile and forming rouleaux. c. Rendered spherical by water. d. Rendered crenate by salt solution.

Red Cells (Erythrocytes)

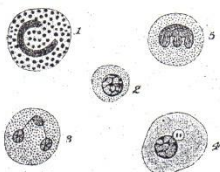


FIG. 599.—Varieties of leucocytes found in human blood. 1. Eosinophile cell with coarse granules and horseshoe-shaped nucleus. 2. Lymphocyte. 3. Polynuclear or finely granular cell. 4. Hyaline cell, showing nucleus with chromatin threads and two centrosomes in clear protoplasm. 5. Finely granular leucocyte; the nucleus is lobed, the granules stain with basic dyes, such as methylene-blue.

White Cells (Leukocytes)



FIG. 600.—Human colorless blood-corpuscle, showing its successive changes of outline within ten minutes when kept moist on a warm stage. (Schofield.)

Change of Shape of White Cells



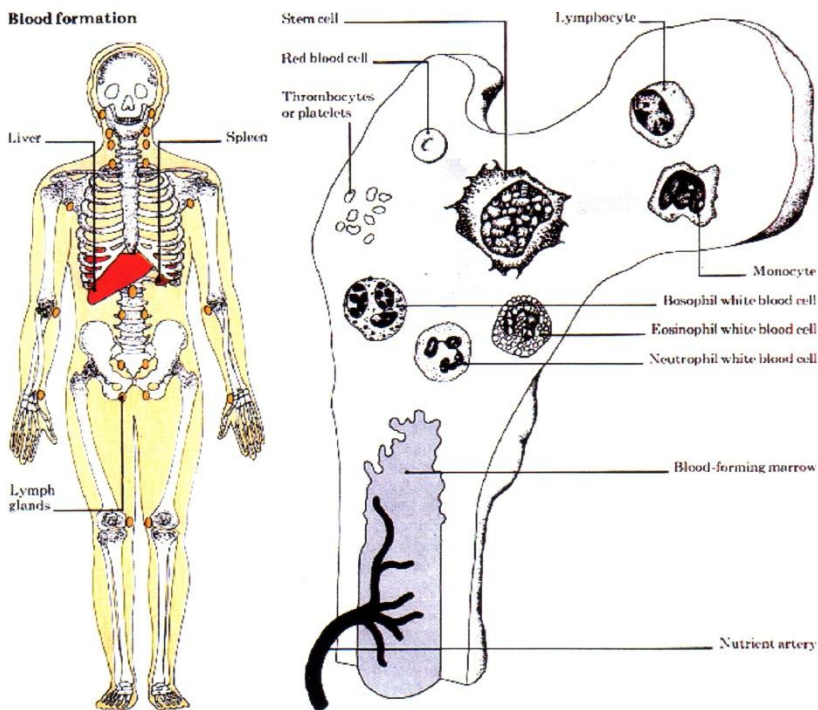
FIG. 601.—Blood-crystals: A. Hemoglobin crystals from human blood. B. Hemin crystals from blood treated with acetic acid. C. Hematoidin crystals from an old apoplectic clot.

Protein Crystals

From Gray's Anatomy

Blood Cell Production

Blood formation



Red Bone Marrow—produces red & white cells, platelets & lymphocytes

Spleen—produces white cells & lymphocytes & destroys worn-out blood cells

Lymph Nodes—produce white cells & lymphocytes

Thymus—produces & modifies lymphocytes

Liver & Stomach—produce & excrete auxiliary factors

**The Occult
Significance
of Blood**

*A Lecture by
Rudolph Steiner*

THE OCCULT SIGNIFICANCE OF BLOOD

A Lecture by Rudolph Steiner

"BLOOD IS A VERY SPECIAL FLUID"

Each one of you will doubtless be aware that the title of this lecture is taken from Goethe's Faust. You all know that in this poem we are shown how Faust, the representative of the highest human effort, enters into a pact with the evil powers, who on their side are represented in the poem by Mephistopheles, the emissary of hell. You will know, too, that Faust is to strike a bargain with Mephistopheles, ***the deed of which must be signed with his own blood.*** Faust, in the first instance, looks upon it as a jest. Mephistopheles, however, at this juncture utters the sentence which Goethe without doubt intended should be taken seriously: ***"Blood is a very special fluid."***

Now, with reference to this line in Goethe's Faust, we come to a curious trait in the so-called Goethe commentators. You are of course aware how vast is the literature dealing with Goethe's version of the Faust Legend. It is a literature of such stupendous dimensions that whole libraries might be stocked with it, and naturally I cannot make it my business to expatiate on the various comments made by these interpreters of Goethe concerning this particular passage. None of the interpretations throw much more light on the sentence than that given by one of the latest commentators, Professor Minor. He, like others, treats it in the light of an ironical remark made by Mephistopheles, and in this connection he makes the following really very curious observation, and one to which I would ask you to give your best attention; for there is little doubt that you will be surprised to hear what strange conclusions commentators on Goethe are capable of drawing.

Professor Minor remarks that "the devil is a foe to the blood"; and he points out that as the blood is that which sustains and preserves life, the devil, who is the enemy of the human race, must therefore also be the enemy of the blood. He then—and quite rightly—draws attention to the fact that even in the oldest versions of the Faust Legend—and indeed, in legends generally—blood always plays the same part.

In an old book on Faust it is circumstantially described to us how Faust makes a slight incision in his left hand with a small penknife, and how then, as he takes the pen to sign his name to the agreement, the blood flowing from the cut forms the words: "Oh man, escape!" All this is authentic enough; but now comes the remark that the devil is a foe to the blood, and that this is the reason for his demanding that the signature be written in blood. I should like to ask you whether you can imagine any person being desirous of possessing the very thing for which he has an antipathy? The only reasonable explanation that can be given—not only as to Goethe's meaning in this passage, but also as to that attaching to the main legend as well as to all the older Faust poems—is that to the devil blood was something special, and that it was

not at all a matter of indifference to him whether the deed was signed in ordinary neutral ink, or in blood.

We can here suppose nothing else than that the representative of the powers of evil believes—nay, is convinced—that he will have Faust more especially in his power if he can only gain possession of at least one drop of his blood. This is self-evident, and no one can really understand the line otherwise. Faust is to inscribe his name in his own blood, not because the devil is inimical to it, but rather because he desires to gain power over it.

Now, there is a remarkable perception underlying this passage, namely, that **he who gains power over a man's blood gains power over the man**, and that blood is "a very special fluid" because it is that about which, so to speak, the real fight must be waged, when it comes to a struggle concerning the man between good and evil.

All those things which have come down to us in the legends and myths of various nations, and which touch upon human life, will in our day undergo a peculiar transformation with regard to the whole conception and interpretation of human nature. The age is past in which legends, fairy-tales, and myths were looked upon merely as expressions of the childlike fancy of a people. Indeed, the time has even gone by when, in a half-learned, half-childlike way, it was the fashion to allude to legends as the poetical expression of a nation's soul.

Now, this so-called "poetic soul" of a nation is nothing but the product of learned red-tape; for this kind of red-tape exists just as much as the official variety. Anyone who has ever looked into the soul of a people is quite well aware that he is not dealing with imaginative fiction or anything of the kind, but with something very much more profound, and that as a matter of fact **the legends and fairy-tales of the various peoples are expressive of wonderful powers and wonderful events**.

If from the new standpoint of spiritual investigation we meditate upon the old legends and myths, allowing those grand and powerful pictures which have come down from primeval times to work upon our minds, we shall find, if we have been equipped for our task by the methods of occult science, that **these legends and myths are the expressions of a most profound and ancient wisdom**.

It is true we may at first be inclined to ask how it comes about that, in a primitive state of development and with primitive ideas, unsophisticated man was able to present the riddles of the universe to himself pictorially in these legends and fairy-tales; and how it is that, when we meditate on them now, we behold in them in pictorial form what the occult investigation of today is revealing to us with greater clearness.

This is a matter which at first is bound to excite surprise. And yet he who probes deeper and deeper into the ways and means by which these fairy-tales and myths have come into being, will find every trace of surprise vanish, every doubt pass away; indeed, he will find in these legends not only what is termed a naive and unsophisticated view of things, but the wondrously deep and wise expression of a primordial and true conception of the world.

Very much more may be learned by thoroughly examining the foundations of these myths and legends, than by absorbing the intellectual and experimental science of the present day. But for work of this kind the student must of course be familiar with those methods of investigation which belong to spiritual science. Now, all that is contained in these legends and ancient world-conceptions about the blood is wont to be of importance, since in those remote times there was a wisdom by means of which man understood the true and wide significance of blood, this "very special fluid" **which is itself the flowing life of human beings.**

We cannot today enter into the question as to whence came this wisdom of ancient times, although some indication of this will be given at the close of the lecture; the actual study of this subject must, however, stand over to be dealt with in future lectures. The blood itself, its import for man and the part it plays in the progress of human civilization, will today occupy our attention.

We shall consider it neither from the physiological nor from the purely scientific point of view, but shall rather take it from the standpoint of a spiritual conception of the universe. We shall best approach our subject if, to begin with, we understand the meaning of an ancient maxim, one which is intimately connected with the civilization of ancient Egypt, where the priestly wisdom of Hermes flourished. It is an axiom which forms the fundamental principle of all spiritual science, and which has become known as **the Hermetic Axiom**; it runs, **"As above, so below."**

You will find that there are many dilettante interpretations of this sentence; the explanation, however, which is to occupy us today is the following: — It is plain to spiritual science that the world to which man has primary access by means of his five senses does not represent the entire world, that it is in fact only the expression of a deeper world hidden behind it, namely the spiritual world. Now, this spiritual world is called—according to the Hermetic Axiom—**the higher world, the world "above"**; and the world of the senses which is displayed around us, the existence of which we know through the medium of our senses, and which we are able to study by means of our intellect, is **the lower one, the world "below,"** the expression of that higher and spiritual world. Thus the occultist, looking upon this world of the senses, sees in it nothing final, but rather a kind of physiognomy which he recognizes as the expression of a world of soul and spirit; just as, when you gaze upon a human countenance, you must not stop at the form of the face and the gestures, paying attention only to them, but must pass, as a matter of course, from the physiognomy and the gestures to the spiritual element which is expressed in them.

What every person does instinctively when confronted by any being possessed of a soul, is what **the occultist, or spiritual scientist, does in respect of the entire world**: and "as above, so below" would, when referring to man, be thus explained: "Every impulse animating his soul is expressed in his face." A hard and coarse countenance expresses

coarseness of soul, a smile tells of inward joy, a tear betrays a suffering soul.

I will here apply the Hermetic Axiom to the question: What actually constitutes wisdom? Spiritual science has always maintained that **human wisdom has something to do with experience**, and that painful experience. He who is actually in the throes of suffering manifests in this suffering something that is an inward lack of harmony. He, however, who has overcome the pain and suffering and bears their fruits within him, will always tell you that through suffering he has gained some measure of wisdom. "The joys and pleasures of life, all that life can offer me in the way of satisfaction, all these things do I receive gratefully; yet were I far more loath to part with my pain and suffering than with those pleasant gifts of life, for 'it is to my pain and suffering that I owe my wisdom.'"

And so it is that in wisdom occult science has ever recognized what may be called **crystallized pain**—pain that has been conquered and thus changed into its opposite.

It is interesting to note that the more materialistic modern research has of late arrived at exactly the same conclusion. Quite recently a book has been published on "The Mimicry of Thought," a book well worth reading. It is not the work of a theosophist, but of a student of nature and of the human soul. The author endeavors to show how the inner life of man, his way of thinking, as it were, impresses itself upon his physiognomy. This student of human nature draws attention to the fact that there is always something in the expression on the face of a thinker which is suggestive of what one may describe as "**absorbed pain**."

Thus you see that this principle comes to light again in the more materialistic view of our own day, a brilliant confirmation of that immemorial axiom of spiritual science. You will become more and more deeply sensible of this, and you will find that gradually, point for point, **the ancient wisdom will reappear in the science of modern times**.

Occult investigation shows decisively that all the things which surround us in this world—the mineral foundation, the vegetable covering, and the animal world—should be regarded as the physiognomical expression, or the "below," of an "above" or spirit life lying behind them. From the point of view taken by occultism, the things presented to us in the sense world can only be rightly understood if our knowledge includes cognition of the "above," **the spiritual archetype, the original Spiritual Beings, whence all things manifest have proceeded**. And for this reason we will today apply our minds to a study of that which lies concealed behind the phenomenon of the blood, that which shaped for itself in the blood its physiognomical expression in the world of sense. When once you understand this "**spiritual background**" of blood, you will be able to realize how the knowledge of such matters is bound to react upon our whole mental outlook on life.

Questions of great importance are pressing upon us these days; questions dealing with the education, not alone of the young, but of entire nations. And, furthermore, we are confronted by the momentous

educational question which humanity will have to face in the future, and which cannot fail to be recognized by all who note the great social upheavals of our time, and the claims which are everywhere being advanced, be they the Labor Question, or the Question of Peace. All these things are preoccupying our anxious minds.

But all such questions are illuminated as soon as we recognize the nature of the spiritual essence which lies at the back of our blood. Who can deny that this question is closely linked to that of race, which at the present time is once more coming markedly to the front? Yet this question of race is one that we can never understand until we understand the mysteries of the blood and of the results accruing from the mingling of the blood of different races. And finally, there is yet one other question, the importance of which is becoming more and more acute as we endeavor to extricate ourselves from the hitherto aimless methods of dealing with it, and seek to approach it in its more comprehensive bearings. This problem is that of colonization, which crops up wherever civilized races come into contact with the uncivilized: Namely—to what extent are uncivilized peoples capable of becoming civilized? How can an utterly barbaric savage become civilized? And in what way ought we to deal with them? And here we have to consider not only the feelings due to a vague morality, but we are also confronted by great, serious, and vital problems of the very fact of existence itself.

Those who are not aware of the conditions governing a people—whether it be on the up- or down-grade of its evolution, and whether the one or the other is a matter conditioned by its blood—such people as these will, indeed, be unlikely to hit on the right mode of introducing civilization to an alien race. These are all matters which arise as soon as the Blood Question is touched upon.

What blood in itself is, you presumably all know from the current teachings of natural science, and you will be aware that, with regard to man and the higher animals, this blood is practically fluid life.

You are aware that it is by way of the blood that the "inner man" comes into contact with that which is exterior, and that in the course of this process man's blood absorbs oxygen, which constitutes the very breath of life. Through the absorption of this oxygen the blood undergoes renewal. The blood which is presented to the instreaming oxygen is a kind of poison to the organism—a kind of destroyer and demolisher—but through the absorption of the oxygen the blue-red blood becomes transmuted by a process of combustion into red, life-giving fluid. This blood that finds its way to all parts of the body, depositing everywhere its particles of nourishment, has the task of directly assimilating the materials of the outer world, and of applying them, by the shortest method possible, to the nourishment of the body. It is necessary for man and the higher animals first to absorb the oxygen from the air into it, and to build up and maintain the body by means of it.

One gifted with a knowledge of souls has not without truth remarked: ***"The blood with its circulation is like a second being, and in relation to the man of bone, muscle, and nerve, acts like a kind of exterior world."*** For, as a matter of fact, the entire human being is

continually drawing his sustenance from the blood, and at the same time he discharges into it that for which he has no use. A man's blood is therefore a true double ever bearing him company, from which he draws new strength, and to which he gives all that he can no longer use. **"Man's liquid life" is therefore a good name to have given the blood;** for this constantly changing "special fluid" is assuredly as important to man as is cellulose to the lower organisms.

The distinguished scientist, Ernst Haeckel, who has probed deeply into the workings of nature, in several of his popular works has rightly drawn attention to the fact that **blood is in reality the latest factor to originate in an organism.** If we follow the development of the human embryo we find that the rudiments of bone and muscle are evolved long before the first tendency toward blood formation becomes apparent. The groundwork for the formation of blood, with all its attendant system of blood-vessels, appears very late in the development of the embryo, and from this natural science has rightly concluded that the formation of blood occurred late in the evolution of the universe; that other powers which were there had to be raised to the height of blood, so to speak, in order to bring about at that height what was to be accomplished inwardly in the human being. Not until the human embryo has repeated in itself all the earlier stages of human growth, thus attaining to the condition in which the world was before the formation of blood, is it ready to perform this crowning act of evolution—the transmuting and uplifting of all that had gone before into the "very special fluid" which we call Blood.

If we would study those mysterious laws of the spiritual universe which exist behind the blood, we must occupy ourselves a little with some of the most elementary concepts of Theosophy. These have often been set forth, and you will see that these elementary ideas of Theosophy are the "above," and that this "above" is expressed in the important laws governing the blood—as well as the rest of life—as though in a physiognomy.

Those present who are already well acquainted with the primary laws of Theosophy will, I trust, here permit a short repetition of them for the benefit of others who are here for the first time. **Indeed, such repetition may serve to render these laws more and more clear to the former, by hearing them thus applied to new and special cases.** To those, of course, who know nothing about Theosophy, who have not yet familiarized themselves with these conceptions of life and of the universe, that which I am about to say may seem little else than so many words strung together, of which they can make nothing. But the fault does not always consist in the lack of an idea behind the words, when the latter convey nothing to a person. Indeed we may here adopt, with a slight alteration, a remark of the witty Lichtenberg, who said: "If a head and a book come into collision and the resulting sound is a hollow one, the fault need not necessarily be that of the book!"

And so it is with our contemporaries when they pass judgment on theosophical truths. If these truths should in the ears of many sound like mere words, words to which they cannot attach any meaning, the

fault need not necessarily rest with Theosophy; those, however, who have found their way into these matters will know that behind all allusions to higher Beings, such Beings do actually exist, although they are not to be found in the world of the senses.

Our theosophical conception of the universe shows us that man, as far as he is revealed to our senses in the external world as far as his shape and form are concerned, is but a part of the complete Human being, and that, in fact, there are many other parts behind the physical body. ***Man possesses this physical body in common with all the so-called "lifeless" mineral objects that surround him.*** Over and above this, however, man possesses the etheric, or vital body. (*The term "etheric" is not here used in the same sense as when applied by physical science.*) This etheric or vital body, as it is sometimes called, far from being any figment of the imagination, is as distinctly visible to the developed spiritual senses of the occultist as are externally perceptible colors to the physical eye. This etheric body can actually be seen by the clairvoyant. It is the principle which calls the inorganic materials into life, which, summoning them from their lifeless condition, weaves them into the thread of life's garment. Do not imagine that this body is to the occultist merely something which he adds in thought to what is lifeless. That is what the natural scientists try to do! They try to complete what they see with the microscope by inventing something which they call the life-principle.

Now, such a standpoint is not taken by theosophical research. This has a fixed principle. It does not say: "Here I stand as a seeker, just as I am. All that there is in the world must conform to my present point of view. What I am unable to perceive has no existence!" This sort of argument is about as sensible as if a blind man were to say that colors are simply matters of fancy. The man who knows nothing about a matter is not in the position to judge of it, but rather he into whose range of experience such matters have entered.

Now man is in a state of evolution, and for this reason Theosophy says: "If you remain as you are you will not see the etheric body, and may therefore indeed speak of the 'boundaries of knowledge' and 'Ignorabimus'; but if you develop and acquire, the necessary faculties for the cognition of spiritual things, you will no longer speak of the 'boundaries of knowledge,' for these only exist as long as man has not developed his inner senses." It is for this reason that agnosticism constitutes so heavy a drag upon our civilization; for it says: "Man is thus and thus, and being thus and thus he can know only this and that." To such a doctrine we reply: ***"Though he be thus and thus today, he has to become different, and when different he will then know something else."***

So the second part of man is the etheric body, which he possesses in common with the vegetable kingdom.

The third part is the so-called astral body—a significant and beautiful name, the reason for which shall be explained later. Theosophists who are desirous of changing this name can have no idea of what is implied therein. To the astral body is assigned the task, both in man and in the animal, of lifting up the life-substance to the plane of feeling, so

that in the life-substance may move not only fluids, but also that in it may be expressed all that is known as pain and pleasure, joy and grief. And here you have at once the essential difference between the plant and the animal; although there are certain states of transition between these two.

A recent school of naturalists is of opinion that feeling, in its literal sense, should also be ascribed to plants; this, however, is but playing with words; for, though it is obvious that certain plants are of so sensitive an organization that they "respond" to particular things that may be brought near to them, yet such a condition cannot be described as "feeling." In order that "feeling" may exist, an image must be formed within the being as the reflex of that which produces the sensation. If, therefore, certain plants respond to external stimulus, this is no proof that the plant answers to the stimulus by a feeling, that is, that it experiences it inwardly. **That which has inward experience has its seat in the astral body.** And so we come to see that that which has attained to animal conditions consists of the physical body, the etheric or vital body, and the astral body.

Man, however, towers above the animal through the possession of something quite distinct, and thoughtful people have at all times been aware wherein this superiority consists. It is indicated in what Jean Paul says of himself in his autobiography. He relates that he could remember the day when he stood as a child in the courtyard of his parents' house, and the thought suddenly flashed across his mind that he was an ego, a being, capable of inwardly saying "I" to itself; and he tells us that this made a profound impression upon him.

All the so-called external science of the soul overlooks the most important point which is here involved. I will ask you, therefore, to follow me for a few moments in making a survey of what is a very subtle argument, yet one which will show you how the matter stands. In the whole of human speech there is one small word which differs *in toto* from all the rest. Each one of you can name the things around you; each one can call a table a table, and a chair a chair. But there is one word, one name, which you cannot apply anything save to that which owns it, and this is the little word "**I**." None can address another as "I." **This "I" has to sound forth from the innermost soul itself; it is the name which only the soul itself can apply to itself.** Every other person is a "you" to me, and I am a "you" to him. All religions have recognized this "I" as the expression of that principle in the soul through which its innermost being, its divine nature, is enabled to speak. Here, then, begins that which can never penetrate through the exterior senses, which can never, in its real significance, be named from without, but which must sound forth from the innermost being. Here begins that monologue, that soliloquy of the soul, whereby the divine self makes known its presence when the path lies clear for the coming of the Spirit into the human soul.

In the religions of earlier civilizations, among the ancient Hebrews, for instance, this name was known as "the unutterable name of God," and whatever interpretation modern philology may choose to place upon it, the ancient Jewish name of God has no other meaning than that

which is expressed in our word "I." A thrill passed through those assembled when the "Name of the Unknown God" was pronounced by the Initiates, when they dimly perceived what was meant by those words reverberating through the temple: "I am that I am."

In this word is expressed the fourth principle of human nature, the one that man alone possesses while on earth; and this "I" in its turn encloses and develops within itself the germs of higher stages of humanity.

We can only take a passing glance at what in the future will be evolved through this fourth principle. We must point out that man consists of a physical body, an etheric body, an astral body, and the ego, or actual inner self; and that within this inner self are the rudiments of three further stages of development which will originate in the blood. These three are Manas, Buddhi, and Atma:

- **Manas, the Spirit-Self**, as distinguished from the bodily self;
- **Buddhi, the Life-Spirit**;
- **Atma, the actual and true Spirit-Man**, a far-off ideal to the man of today; the rudimentary germ now latent within, but destined in future ages to reach perfection.

We have seven colors in the rainbow, seven tones in the (*musical*) scale, seven series of atomic weights [in the Periodic Table of the chemical elements], and seven grades in the scale of the human being; and these are again divided into four lower and three higher grades.

We will now attempt to get a clear insight into the way in which this upper spiritual triad secures a physiognomical expression in the lower quaternary, and how it appears to us in the world of the senses. Take, in the first place, that which has crystallized into form as man's physical body; this he possesses in common with the whole of what is called "lifeless" nature. When we talk theosophically of the physical body, we do not even mean that which the eye beholds, but rather that combination of forces which has constructed the physical body, that living Force which exists behind the visible form.

Let us now observe a plant. This is a being possessed of an etheric body, which raises physical substance to life; that is, it converts that substance into living sap. What is it that transforms the so-called lifeless forces into the living sap? We call it the etheric body, and the etheric body does precisely the same work in animals and men; it causes that which has a merely material existence to become a living configuration, a living form.

This etheric body is, in its turn, permeated by an astral body. And what does the astral body do? It causes the substance which has been set in motion to experience inwardly the circulation of those outwardly moving fluids, so that the external movement is reflected in inward experience.

We have now arrived at the point where we are able to comprehend man so far as concerns his place in the animal kingdom. All the sub-

stances of which man is composed, such as oxygen, nitrogen, hydrogen, sulfur, phosphorus, etc., are to be found outside in inanimate nature also. If that which the etheric body has transformed into living substance is to have inner experiences, if it is to create inner reflections of that which takes place externally, then the etheric body must be permeated by what we have come to know as the astral body, for it is the astral body that gives rise to sensation. ***But at this stage the astral body calls forth sensation only in one particular way.*** The etheric body changes the inorganic substances into vital fluids, and the astral body in its turn transforms this vital substance into sentient substance; but—and this I ask you to specially notice—what is it that a being with no more than these three bodies is capable of feeling?

It feels only itself, its own life-processes; it leads a life that is confined within itself.

Now, this is a most interesting fact, and one of extraordinary importance for us to bear in mind. If you look at one of the lower animals, what do you find it has accomplished? It has transformed inanimate substance into living substance, and living substance into sensitive substance: and sensitive substance can only be found where there exist, at all events, the rudiments of what at a later stage appears as a developed nervous system.

Thus we have inanimate substance, living substance, and substance permeated by nerves capable of sensation. If you look at a crystal you have to recognize it primarily as the expression of certain natural laws which prevail in the external world in the so-called lifeless kingdom. No crystal could be formed without the assistance of all surrounding nature. No single link can be severed from the chain of the cosmos and set apart by itself. And just as little can you separate from his environment man, who, if he were lifted to an altitude of even a few miles above the earth, must inevitably die. Just as man is only conceivable here in the place where he is, where the necessary forces are combined in him, so it is too with regard to the crystal; and therefore, whoever views a crystal rightly will see in it a picture of the whole of nature, indeed of the whole cosmos. What Cuvier said is actually the case, *viz.*, that a competent anatomist will be able to tell to what sort of animal any given bone has belonged, every animal having its own particular kind of bone-formation.

Thus the whole cosmos lives in the form of a crystal. In the same way the whole cosmos is expressed in the living substance of a single being. The fluids coursing through a being are, at the same time, a little world, and a counterpart of the great world. And when substance has become capable of sensation, what then dwells in the sensations of the most elementary creatures? Such sensations mirror the cosmic laws, so that each separate living creature perceives within itself microcosmically the entire macrocosm. ***The sentient life of an elementary creature is thus an image of the life of the universe, just as the crystal is an image of its form.*** The consciousness of such living creatures is, of course, but dim. Yet this very vagueness of consciousness is counterbalanced by its far greater range, for the whole cosmos is felt in the dim consciousness of an elementary being. Now, in man there is only a more

complicated structure of the same three bodies found in the simplest sensitive living creature.

Take man—without considering his blood—take him as being made up of the substance of the surrounding physical world, and containing, like the plant, certain juices which transform it into living substance, and in which a nervous system gradually becomes organized. This first nervous system is the so-called sympathetic system, and in the case of man it extends along the entire length of the spine, to which it is attached by small threads on either side. It has also at each side a series of nodes, from which threads branch off to different parts, such as the lungs, the digestive organs, and so on. This sympathetic nervous system gives rise, in the first place, to the life of sensation just described. ***But man's consciousness does not extend deep enough to enable him to follow the cosmic processes mirrored by these nerves.*** They are a medium of expression, and just as human life is formed from the surrounding cosmic world, so is this cosmic world reflected again in the sympathetic nervous system. These nerves live a dim inward life, and if man were but able to dip down into his "sympathetic" system, and to lull his higher nervous system to sleep, ***he would behold, as in a state of luminous life, the silent workings of the mighty cosmic laws.***

In past times people were possessed of a clairvoyant faculty which is now superseded, but which may be experienced when, by special processes, the activity of the higher system of nerves is suspended, thus setting free the lower or subliminal consciousness. ***At such times man lives in that system of nerves which, in its own particular way, is a reflection of the surrounding world.***

Certain lower animals indeed still retain this state of consciousness, and, dim and indistinct though it is, yet it is essentially more far-reaching than the consciousness of the man of the present day. A widely extending world is reflected as a dim inward life, not merely a small section such as is perceived by contemporary man. But in the case of man something else has taken place in addition. When evolution has proceeded so far that the sympathetic nervous system has been developed, so that the cosmos has been reflected in it, the evolving being again at this point opens itself outwards; to the sympathetic system is added the spinal cord. The system of brain and spinal cord then leads to those organs through which connection is set up with the outer world.

Man, having progressed thus far, is no longer called upon to act merely as a mirror for reflecting the primordial laws of cosmic evolution, ***but a relation is set up between the reflection itself and the external world.*** The junction of the sympathetic system and the higher nervous system is expressive of the change which has taken place beforehand in the astral body. The latter no longer merely lives the cosmic life in a state of dull consciousness, but it adds thereto its own special inward existence. The sympathetic system enables a being to sense what is taking place outside it; the higher system of nerves enables it to perceive that which happens within, and the highest form of the nervous system, such as is possessed by mankind in general at the present stage of evolution, takes from the more highly developed astral body material for the

creation of pictures, or representations, of the outer world. Man has lost the power of perceiving the former dim primitive pictures of the external world, but, on the other hand, he is now conscious of his inner life, and out of this inner life he forms, at a higher stage, a new world of images in which, it is true, only a small portion of the outer world is reflected, ***but in a clearer and more perfect manner than before.***

Hand in hand with this transformation another change takes place in higher stages of development. The transformation thus begun extends from the astral body to the etheric body. As the etheric body in the process of its transformation evolves the astral body, as to the sympathetic nervous system is added the system of the brain and spine, so, too, does that which—after receiving the lower circulation of fluids—has grown out of and become free from the etheric body now transmutes these lower fluids into what we know as blood.

Blood is, therefore, an expression of the individualized etheric body, just as the brain and spinal cord are the expression of the individualized astral body. And it is this individualizing which brings about that which lives as the ego or "I."

Having followed man thus far in his evolution, we find that we have to do with a chain consisting of five links, affecting—

- A. The Physical Body;
- B. The Etheric Body and
- C. The Astral Body.

These links are: —

- 1. The inorganic, neutral, physical forces;
- 2. The vital fluids, which are also found in plants;
- 3. The lower or sympathetic nervous system;
- 4. The higher astral body, which has been evolved from the lower one, and which finds its expression in the spinal cord and the brain;
- 5. The Principle that individualizes the etheric body.

Just as these two latter principles have been individualized, so will the first principle through which lifeless matter enters the human body, serving to build it up, also become individualized; but in our present-day humanity we find only the first rudiments of this transformation.

We have seen how the external formless substances enter the human body, and how the etheric body turns these materials into living forms; how, further, the astral body fashions pictures of the external world, how this reflection of the external world resolves itself into inner experiences, and how this inner life then reproduces from within itself pictures of the outer world.

Now, when this metamorphosis extends to the etheric body, blood is formed. The blood-vessels, together with the heart, are the expression of the transformed etheric body, in the same way in which the spinal cord and the brain express the transformed astral body. Just as by means of the brain the external world is experienced inwardly, so also by

means of the blood this inner world is transformed into an outer expression in the body of man. I shall have to speak in similes in order to describe to you the complicated processes which have now to be taken into account.

The blood absorbs those pictures of the outside world which the brain has formed within. transforms them into living constructive forces, and with them builds up the present human body. Blood is therefore the material that builds up the human body. We have before us a process in which the blood extracts from its cosmic environment the highest substance it can possibly obtain, viz., oxygen, which renews the blood and supplies it with fresh life. ***In this manner our blood is caused to open itself to the outer world.***

We have thus followed the path from the exterior world to the interior one, and also back again from that inner world to the outer one. Two things are now possible. (1) We see that blood originates when man confronts the external world as an independent being, when out of the perceptions to which the external world has given rise, (2) he in his turn produces different shapes and pictures on his own account, thus himself becoming creative, and making it possible for the Ego, the individual Will, to come into life. ***A being in whom this process had not yet taken place would not be able to say "I."*** In the blood lies the principle for the development of the ego. The "I" can only be expressed when a being is able to form within itself the pictures which it has obtained from the outer world. ***An "I-being" must be capable of taking the external world into itself, and of inwardly reproducing it.***

Were man merely endowed with a brain, he would only be able to reproduce pictures of the outer world within himself, and to experience them within himself; he would then only be able to say: "The outer world is reflected in me as in a mirror." If, however, he is able to build up a new form for this reflection of the external world, this form is no longer merely the external world reflected, it is "I" A creature possessed of a spinal cord and a brain perceives the reflection as its inner life. ***But when a creature possesses blood, it experiences its inner life as its own form.*** By means of the blood, assisted by the oxygen of the external world, the individual body is formed according to the pictures of the inner life. This formation is expressed as the perception of the "I."

The ego turns in two directions, and the blood expresses this fact externally. The vision of the ego is directed inwards; its will is turned outwards. The forces of the blood are directed inwards; they build up the inner man, and again they are turned outwards to the oxygen of the external world. This is why, on going to sleep, man sinks into unconsciousness; he sinks into that which his consciousness can experience in the blood. When, however, he again opens his eyes to the outer world, his blood adds to its constructive forces the pictures produced by the brain and the senses. ***Thus the blood stands midway, as it were, between the inner world of pictures and the exterior living world of form.*** This role becomes clear to us when we study two phenomena, viz., ancestry—the relationship between conscious beings—and experience in the world of external events. Ancestry, or descent, places us where we

stand in accordance with the law of blood-relationship. A person is born of a connection, a race, a tribe, a line of ancestors, and what these ancestors have bequeathed to him is in his blood. In the blood is gathered together, as it were, all that the material past has constructed in man; and in the blood is also being formed all that is being prepared for the future.

When, therefore, man temporarily suppresses his higher consciousness, when he is in a hypnotic state, or one of somnambulism, or when he is atavistically clairvoyant, he descends to a far deeper consciousness, one wherein he becomes dreamily cognizant of the great cosmic laws, but nevertheless perceives them much more clearly than the most vivid dreams of ordinary sleep. At such times the activity of his brain is in abeyance, and during states of the deepest somnambulism this applies also to the spinal cord. The man experiences the activities of his sympathetic nervous system; that is to say, in a dim and hazy fashion he senses the life of the entire cosmos. At such times the blood no longer expresses pictures of the inner life which are produced by means of the brain, but it presents those which the outer world has formed in it. Now, however, we must bear in mind that the forces of his ancestors have helped to make him what he is. Just as he inherits the shape of his nose from an ancestor, so does he inherit the form of his whole body. At such times of suppressed consciousness he senses the pictures of the outer world; that is to say, his forebears are active in his blood, and at such a time he dimly takes part in their remote life.

Everything in the world is in a state of evolution, human consciousness included. Man has not always had the consciousness he now possesses; when we go back to the times of our earliest ancestors, we find a consciousness of a very different kind. At the present time man in his waking-life perceives external things through the agency of his senses and forms ideas about them. These ideas about the external world work in his blood. Everything, therefore, of which he has been the recipient as the result of sense-experience, lives and is active in his blood; his memory is stored with these experiences of his senses. Yet, on the other hand, the man of today is no longer conscious of what he possesses in his inward bodily life by inheritance from his ancestors. He knows naught concerning the forms of his inner organs; but in earlier times this was otherwise. There then lived within the blood not only what the senses had received from the external world, but also that which is contained within the bodily form; and as that bodily form was inherited from his ancestors, man sensed their life within himself.

If we think of a heightened form of this consciousness, we shall have some idea of how this was also expressed in a corresponding form of memory. A person experiencing no more than what he perceives by his senses, remembers no more than the events connected with those outward sense-experiences. He can only be aware of such things as he may have experienced in this way since his childhood. But with prehistoric man the case was different. Such a man sensed what was within him, and as this inner experience was the result of heredity, he passed through the experiences of his ancestors by means of his inner faculty.

He remembered not only his own childhood, but also the experiences of his ancestors. This life of his ancestors was, in fact, ever present in the pictures which his blood received, for, incredible as it may seem to the materialistic ideas of the present day, there was at one time a form of consciousness by means of which men considered not only their own sense-perceptions as their own experiences, but also the experiences of their forefathers. In those times, when they said, "I have experienced such and such a thing," they alluded not only to what had happened to themselves personally, but also to the experiences of their ancestors, for they could remember these.

This earlier consciousness was, it is true, of a very dim kind, very hazy as compared to man's waking consciousness at the present day. It partook more of the nature of a vivid dream, but, on the other hand, it embraced far more than does our present consciousness. The son felt himself connected with his father and his grandfather as one "I," because he felt their experiences as if they were his own. And because man was possessed of this consciousness, because he lived not only in his own personal world, but because within him there dwelt also the consciousness of preceding generations, in naming himself he included in that name all belonging to his ancestral line. Father, son, grandson, etc., designated by one name that which was common to them all, that which passed through them all; in short, a person felt himself to be merely a member of an entire line of descendants. This sensation was a true and actual one.

We must now inquire how it was that his form of consciousness was changed. It came about through a cause well known to occult history. If you go back into the past, you will find that there is one particular moment which stands out in the history of each nation. It is the moment at which a people enters on a new phase of civilization, the moment when it ceases to have old traditions, when it ceases to possess its ancient wisdom, the wisdom which was handed down through generations by means of the blood. The nation possesses, nevertheless, a consciousness of it, and this is expressed in its legends.

In earlier times tribes held aloof from each other, and the individual members of families intermarried. You will find this to have been the case with all races and with all peoples; and it was an important moment for humanity when this principle was broken through, when foreign blood was introduced, and when marriage between relations was replaced by marriage with strangers, **when endogamy gave place to exogamy.** Endogamy preserves the blood of the generation; it permits of the same blood flowing in the separate members as flows for generations through the entire tribe or the entire nation. Exogamy inoculates man with new blood, and this breaking-down of the tribal principle, this mixing of blood, which sooner or later takes place among all peoples, signifies the birth of the external understanding, the birth of the intellect.

The important thing to bear in mind here is, that in olden times there was a hazy clairvoyance, from which the myths and legends originated. This clairvoyance could exist in the nearly-related blood, just as our present-day consciousness comes about owing to the mingling of

blood. The birth of logical thought, the birth of the intellect, was simultaneous with the advent of exogamy. Surprising as this may seem, it is nevertheless true. It is a fact which will be substantiated more and more by external investigation; indeed, the initial steps along this line have already been taken.

But this mingling of blood which comes about through exogamy is also that which at the same time obliterates the clairvoyance of earlier days, in order that humanity may evolve to a higher stage of development; and just as the person who has passed through the stages of occult development regains this clairvoyance, and transmutes it into a new form, so has our waking consciousness of the present day been evolved out of that dim and hazy clairvoyance which obtained in times of old.

At the present time everything in a man's environment is impressed upon his blood; hence the environment fashions the inner man in accordance with the outer world. In the case of primitive man it was that which was contained within the body that was more fully expressed in the blood. In those early times the recollection of ancestral experiences was inherited, and, along with this, good or evil tendencies. In the blood of the descendants were to be traced the effects of the ancestors' tendencies. Now, when the blood was mixed through exogamy, this close connection with ancestors was severed, and the man began to live his own personal life. ***Thus, in an unmixed blood is expressed the power of the ancestral life, and in a mixed blood the power of personal experience.***

The myths and legends tell of these things. They say: "That which has power over thy blood, has power over thee." This traditional power ceased when it could no longer work upon the blood, because the latter's capacity for responding to such power was extinguished by the admixture of foreign blood. This statement holds good to the widest extent. ***Whatever power it is that wishes to obtain the mastery over a man, that power must work upon him in such a way that the working is expressed in his blood.*** If, therefore, an evil power would influence a man, it must be able to influence his blood. This is the deep and spiritual meaning of the quotation from Faust. This is why the representative of the evil principle says: "Sign thy name to the pact with thy blood. If once I have thy name written in thy blood, then I can hold thee by that which above all sways a man; then shall I have drawn thee over to myself." ***For whoever has mastery over the blood is master of the man himself, or of the man's ego.***

When two groups of people come into contact, as is in the case of colonization, then those who are acquainted with the conditions of evolution are able to foretell whether or not an alien form of civilization can be assimilated by the others. Take, for example, a people that is the product of its environment, into whose blood this environment has built itself, and try to graft upon such a people a new form of civilization. The thing is impossible. This is why certain aboriginal peoples had to go under, as soon as colonists came to their particular parts of the world.

It is from this point of view that the question will have to be considered, and the idea that changes are capable of being forced upon all and sundry will in time cease to be upheld, for it is useless to demand from blood more than it can endure.

Modern science has discovered that if the blood of one animal is mixed with that of another not akin to it, the blood of the one is fatal to that of the other. This has been known to occultism for ages. If you mingle the blood of human beings with that of the lower apes, the result is destructive to the species, since the one is too far removed from the other. ***If, again, you mingle the blood of man with that of the higher apes, death does not ensue.*** Just as this mingling of the blood of different species of animals brings about actual death when the types are too remote, so, too, the ancient clairvoyance of undeveloped man was killed when his blood was mixed with the blood of others who did not belong to the same stock. The entire intellectual life of today is the outcome of the mingling of blood, and the time is not far distant when people will study the influence this had upon human life, and they will be able to trace it back in the history of humanity when investigations are once more conducted from this standpoint.

We have seen that blood united to blood in the case of but remotely connected species of animals, kills; blood united to blood in the case of more closely allied species of animals does not kill. The physical organism of man survives when strange blood comes in contact with strange blood, [except, of course, in the case of incompatible blood types, which mutually coagulate one another,] but clairvoyant power perishes under the influence of this mixing of blood, or exogamy.

Man is so constituted that when blood mingles with blood not too far removed in evolution, the intellect is born. By this means the original clairvoyance which belonged to the lower animal-man was destroyed, and a new form of consciousness took its place.

Thus in the higher stage of human development we find something similar to what happens at a lower stage in the animal kingdom. ***In the latter, strange blood kills strange blood. In the human kingdom strange blood kills that which is intimately bound up with kindred blood, viz., the dim, dreary clairvoyance.*** Our everyday objective consciousness is therefore the outcome of a destructive process. In the course of evolution the kind of mental life due to endogamy has been destroyed, but in its stead exogamy has given birth to the intellect, to the wide-awake consciousness of the present day.

That which is able to live in man's blood is that which lives in his ego. Just as the physical body is the expression of the physical principle, as the etheric body is the expression of the vital fluids and their systems, and the astral body of the nervous system, so is the blood the expression of the "I," or ego. ***Physical principle, etheric body, and astral body are the "Above"; physical body, vital system, and nervous system are the "below."*** Similarly, the ego is the "above," and the blood is the "below." Whoever, therefore, would master a man, must first master that man's blood. This must be borne in mind if any advance is to be made in practical life. For example, the individuality of a people may be

destroyed if, when colonizing, you demand from its blood more than it can bear, for in the blood the ego is expressed. ***Beauty and truth possess a man only when they possess his blood.***

Mephistopheles obtains possession of Faust's blood because he desires to rule his ego. Hence we may say that the sentence which has formed the theme of the present lecture was drawn from the profound depths of knowledge; for truly—

"BLOOD IS A VERY SPECIAL FLUID."

Part 2

The Spinal Column and the Chakras, Part 1

THE ARCANA

Only what is incorporeal and immortal, what is endowed with eternal life, what stands above all natural things and remains unfathomable to man, can rightly be called an arcanum. . . . Like the divine curative powers, it has power to change us, to renew us, and to restore us. . . . And although the arcana are not external and although they do not constitute a symphony to the divine essence, they must be considered heavenly as compared with us mortals, for they can preserve our bodies and by their influences achieve marvels in us that reason cannot fathom. . . . The arcanum is the entire virtue of a thing, multiplied a thousandfold. . . . Up until the present epoch, which is still young, only four arcana have come to our knowledge. . . . The **first** arcanum is the prima materia, the **second** the lapis philosophorum, the **third** the mercurius vitae, and the **last** the tinctura. . . . The prima materia can consume a man's old age and confer a new youth upon him—thus a young herb from a new seed grows in a new summer and a new year. . . . The second arcanum, the lapis philosophorum, purifies the whole body and cleanses it of all its filth by developing fresh young energies. . . . Mercurius vitae, the third arcanum, has a purifying action; like a halcyon, which puts on new feathers after molting, it can remove the impurities from man—down to the nails and the skin—and make him grow anew. Thus it renovates the old body. . . . Tinctura, the last arcanum, is like the rebis—the bisexual creature—which transmutes silver and the other metals into gold; it “tinges,” i.e., it transforms the body, removing its harmful parts, its crudity, its incompleteness, and transforms everything into a pure, noble, and indestructible being.

Here on earth the celestial fire is a cold, rigid, and frozen fire. And this fire is the body of gold. Therefore all we can do with it by means of our own fire is to dissolve it and make it fluid, just as the sun thaws snow and ice and makes them liquid. In other words, fire has not the power to burn fire, for gold itself is nothing but fire. In heaven it is dissolved, but on earth it is solidified. . . . God and nature do nothing in vain, or without a purpose. The place of all things indestructible is not subject to time, it has no beginning or end, it is everywhere. Those things are efficacious when all hope has been given up, and they may accomplish miraculously what is considered impossible, what looks hopeless, absurd, or even desperate.

But to write more about this mystery is forbidden and further revelation is the prerogative of the divine power. For this art is truly a gift of God. Wherefore not everyone can understand it. For this reason God bestows it upon whom He pleases, and it cannot be wrested from Him by force; for it is His will that He alone shall be honored in it and that through it His name be praised for ever and ever.

Paracelsus

AN ALCHEMICAL PRAYER

Oh holy and potent Universal Agent of transmutation, thou undivided and threefold Unity! Cause me to sink into the abyss of thy limitless eternal Fire — not the hot, burning fire we all know, but the calm, subtle Fire of Love of the Father, the **Spirit of Will-Power**, which first distresses us to purge and purify our nature, and then delights us as our Beloved, the Living Flame of Love. Only in that Fire can the mortal nature of man be changed into humble dust, while the new body of the salt union, the **Golden Wedding Garment**, lies in the light. Oh melt me in this thy Holy Fire so that I may be freed from the crystallized tomb of mind-set which imprisons my intelligence and my spirit; and as the flowing, formless conscious awareness which is truly myself — the fiery waters of the Holy Spirit, the **Divine Workman**, may then draw me out from the dark ashes of my former prison, giving me new birth and making me alive with his Breath. May I also be exalted through the humble humility of thy Son-Daughter, the **Spirit of Love-Wisdom**, rising through his/her assistance out of the dust and ashes and changing into a pure spiritual body of rainbow colors like unto the transparent, crystal-like paradisiacal gold, that my own nature may be redeemed and purified.

Adapted from Manly P. Hall in "The Secret Teachings of All Ages"

GLOSSARY OF ANATOMICAL TERMS

Afferent — bearing or conducting *inward* to a part or an organ, specifically: conveying nerve impulses (*e.g.*, *sensory*) from a peripheral part toward a nerve center, such as the brain or spinal cord — opposed to efferent.

Anterior — Toward the front.

Auricle (Auricular) — An angular or ear-shaped anatomical lobe or process.

Caudal (Caudate) — Tail-like; lowest or toward the hind part.

Commissure — (1) A point or line of union or junction between two anatomical parts; (2) a connecting band of nerve tissue in the brain or spinal cord.

Crus — An anatomical part resembling a leg or pair of legs.

Dorsal — Toward or near the back; or above.

Dorsal Root — Sensory nerve fiber.

Efferent — Bearing or conducting *outward* from a part or an organ, specifically: conveying nerve impulses (*e.g.*, *motor or autonomic*) from a nerve center, such as the brain or spinal cord, to an effector such as a gland or muscle — opposed to afferent.

Foramen — A small opening, perforation or orifice.

Foramen Magnum — The opening in the base of the skull through which the spinal cord passes to become the medulla oblongata.

Fossa — An anatomical pit or depression (*e.g.*, the *hypophysial fossa* or *sella turcica* in the sphenoid bone).

Frontal — Front or at the front.

Occipital — Posterior (*rear*) lobe of the brain or bone of the skull.

Parietal — Upper posterior (*rear*) part of the skull between the frontal and occipital regions; the middle division of each cerebral hemisphere.

Posterior — Toward the rear.

Rostral — (1) Situated toward the oral or nasal region; (2) of a part of the brain which is anterior or ventral; (3) superior or above.

Temporal — Relating to the temples or sides of the skull or brain behind the orbits (*openings for the eyes*).

Ventral — Toward the abdomen or lower part; opposite the back; below.

Ventral Root — Motor nerve fiber.

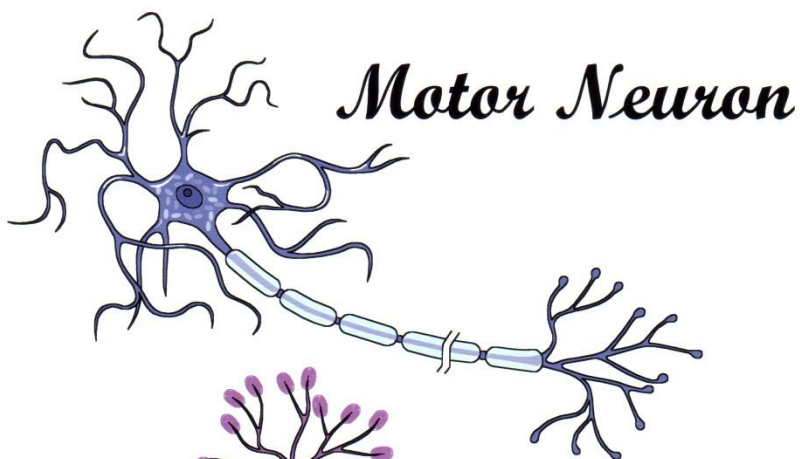
THE SPINAL COLUMN AND THE CHAKRAS— PART I

- **The Deepest and Most Hidden Meanings in Scriptures, Legends and Rituals** — often pertain to anatomical features of man the Microcosm and the greater cosmos or Macrocosm.
- **The Journey Through the 33 Vertebrae of the Spinal Column** — is enacted in the 33 years of King David's reign; the 33 years of Jesus' life; and the 33 degrees of modern Freemasonry.
- **The Seven Cervical (Neck) Vertebrae** — reflect the seven Planetary Spirits before the Throne. They encompass the *intellectually creative zone*, the connection between the supreme and superior worlds in man. The Atlas or uppermost vertebra of the neck supports the skull as the legendary Titan ATLAS supports the heavens upon his shoulders.
- **The Twelve Thoracic (Chest) or Dorsal Vertebrae** — reflect the twelve signs or constellations of the Zodiac, and the twelve houses or departments of life. They define the central or mundane cavity—the heart, emotional and vitality zones; the superior and mundane worlds in man.
- **The Five Lumbar Vertebrae** — bear witness to the number of the pentagram or *archetype of the physical body of man*: the connecting link between the infernal and mundane worlds in man.
- **The Nine Sacral and Coccygeal Vertebrae** — are symbolized in the *666, the "number of a man"*; the "Land of Egypt"; the infernal world in man; the nine lesser initiations and the nine occult strata of the Earth.
- **The Three-Fold Nature of the Creative Force Current** — the Kundalini serpent-fire, is described in the Emerald Tablet as "CHuRaM, the Universal Agent (*of transmutation*), one in essence but three in aspect (*or Hermes Trismegistus*).” This creative fire-force is conducted through the *three segments of the spinal cord and the three major nerve currents or Nadis*.
- **IDA, the Negative Nerve Current and Segment** — correlates with (*but is not necessarily identical with*) the autonomic (*or sympathetic and parasympathetic*) nervous system. It is ruled by the Moon (*and therefore called the "Lunar current"*) and is *alchemically designated "Salt."*

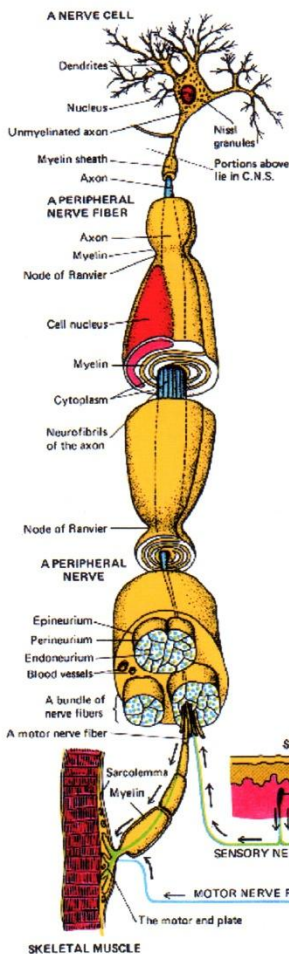
- **PINGALA, the Positive Nerve Current and Segment** — correlates with *(but is not necessarily coincident with)* the motor nerve system. It is ruled by Mars and the Sun (and therefore called the “**Solar current**”) and is **alchemically designated “Sulfur.”**
- **SUSHUMNA, the Neutral Current and Segment (the Central Tube)** — correlates with the sensory nerve currents *(but is not necessarily identical with them)*. It is ruled by Mercury and **alchemically designated “Mercury.”**
- **IDA and PINGALA Relate to the Efferent Nerve Currents** — i.e., those which carry messages from the brain to the motor and autonomic nervous systems; and these major *Nadis* or force-streams also transmit Feminine and Masculine potencies, respectively.
- **SUSHUMNA relates to the Afferent Nerve Current** — or that which transmits impulses from the sensory nerves to the brain; this major Nadi carries the Hermaphrodite or harmonizing potency.
- **The One Essence of the Three Currents, which Ignites the Kundalini Serpent Fire** — is ruled by Neptune and **alchemically designated “Azoth.”**
- **The Caduceus of Hermes** — and the three branches of the Sephirothic tree of the Kabbalah; the serpent and the Tree of Life in the Garden Of Eden *(the fire-mist)*; the two columns Jachin and Boaz and the Royal Arch of Solomon's Temple; and the black and white horses or sphinxes and charioteer of the 7th major trump card of the Tarot all symbolize the triple current and the tripartite nature of the spinal cord.
- **The Three Outpourings of the Life Force from the Sun** — are the fires of spirit, mind and matter.
- **Fohat or Electricity** — the Primary Force, relates to the electromagnetic force of modern physics, and manifests in the Physical World as heat, light and sound. It is the outpouring from the ***First Aspect of the Solar Logos*** *(the Will-Power or “Father” Principle)*, the Destroyer of Form, and in its fundamental mode is **Spiritual Fire**.
- **Prana or Vitality** — the Vital Force, quite possibly relates to the gravitational and weak forces of modern physics. It is the outpouring of the ***Second Aspect of the Solar Logos*** *(the Love-Wisdom or “Son-Daughter” Principle)*, the Preserver of Form, and in its fundamental mode is **Mental Fire**.

- **Kundalini or Serpent Fire** — the creative force, most probably relates to the strong nuclear force of modern physics. It is the outpouring of the ***Third Aspect of the Solar Logos*** (*the Actively Creative Intelligence* or “Holy Spirit” Principle), the Creator of Form, and is truly the ***Fire of Matter***.
- **An Introduction to the Chakras Must Begin with Their Literal Meaning as “Wheels”** — They are the force centers or vortices which channel the material, psychic and spiritual expressions of the Life Force between our five bodies or vehicles, namely the causal, mental, desire, vital and dense-physical.
- **Seven Major and Twenty-one Minor Centers** — have been described.

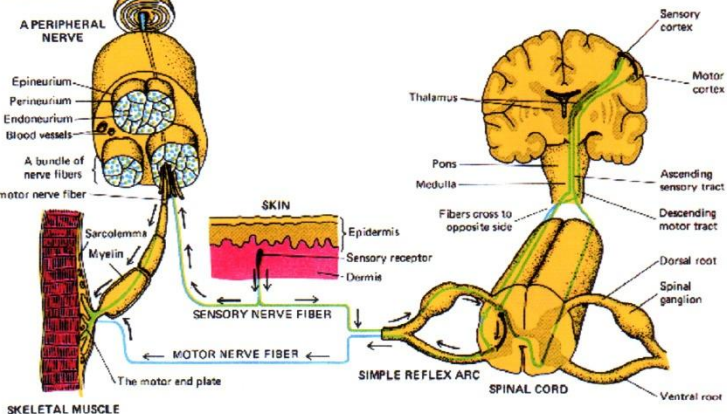
The Spinal Column, the Nervous System and the Spinal Cord



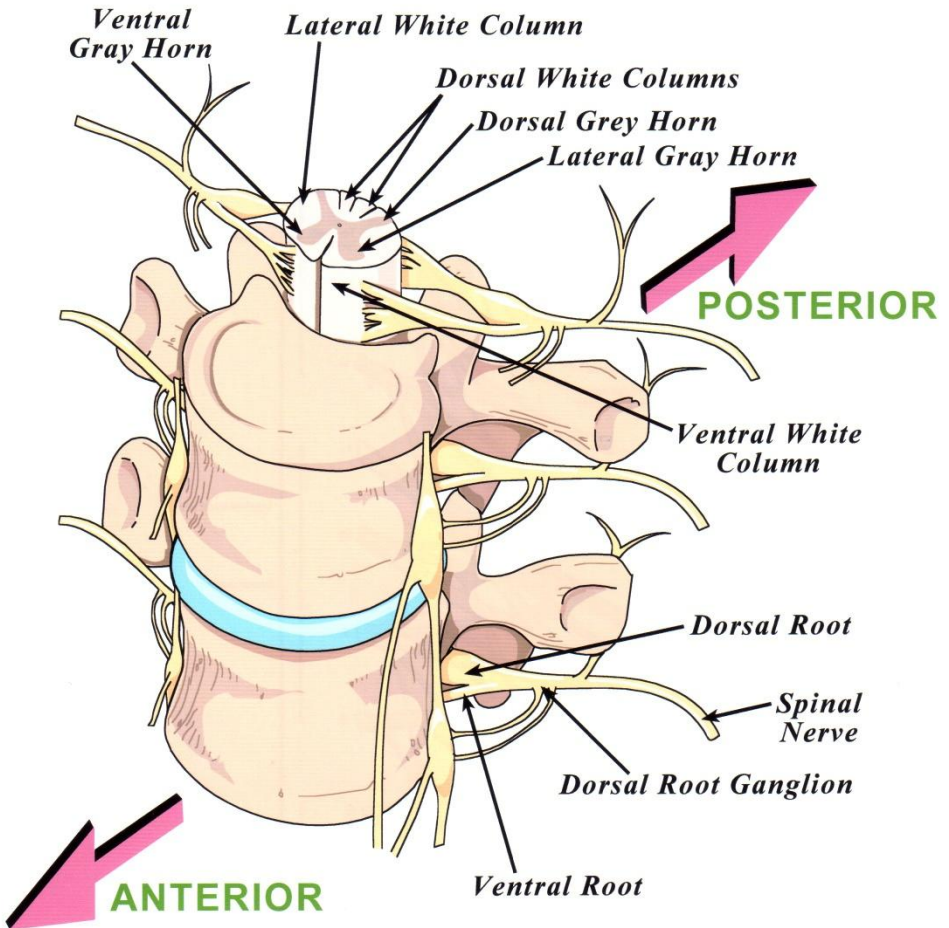
Neurons



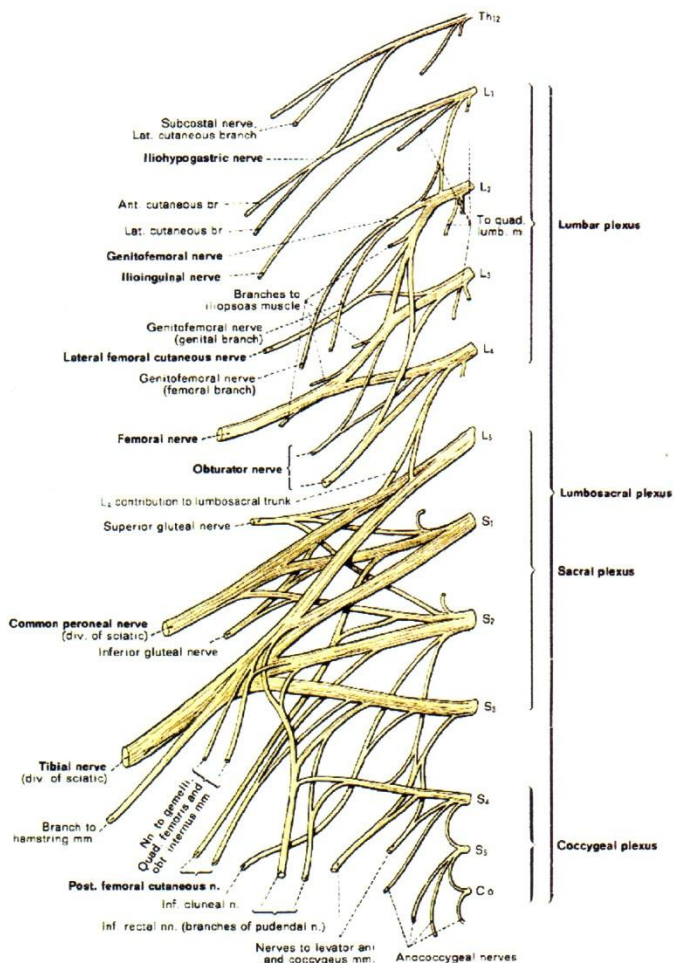
SHOWING MOTOR AND SENSORY NERVE TRACTS AND CEREBROSPINAL CONNECTIONS



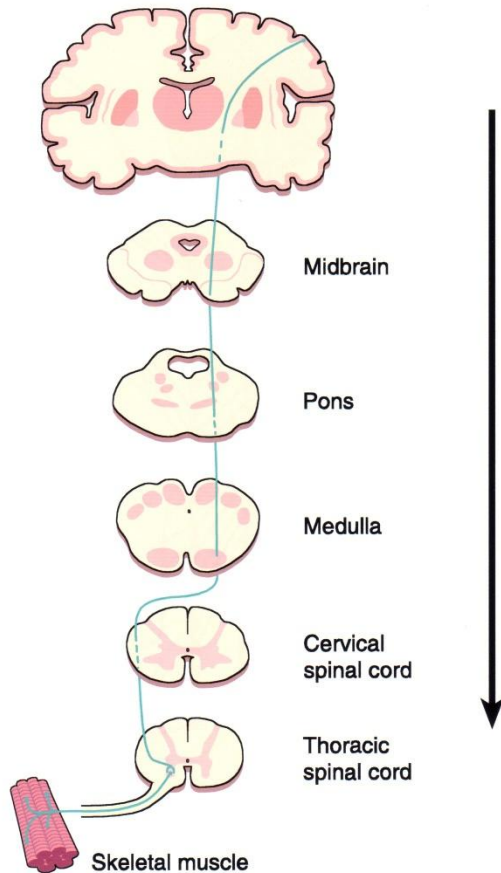
The Functional Components of the Nervous System



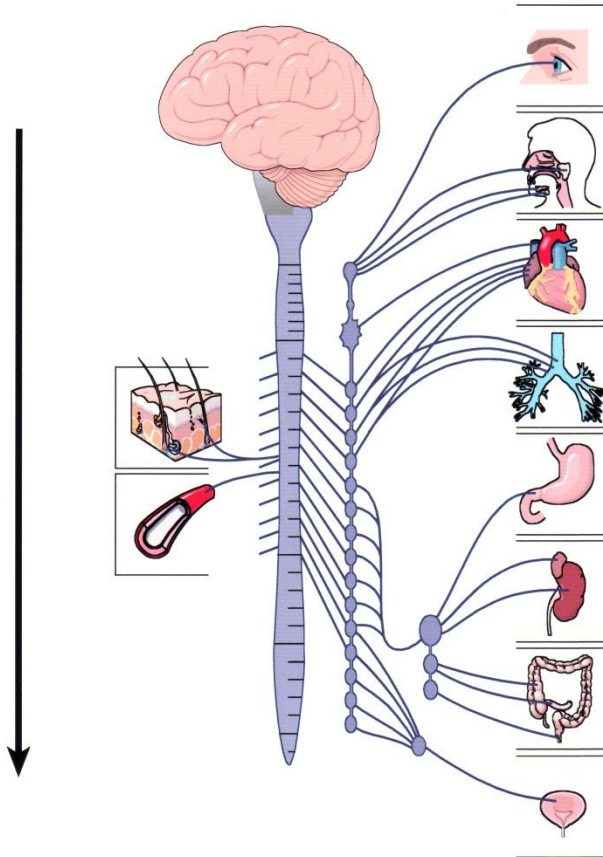
The Spinal Cord and its Nerve Connections



Nerve Plexuses

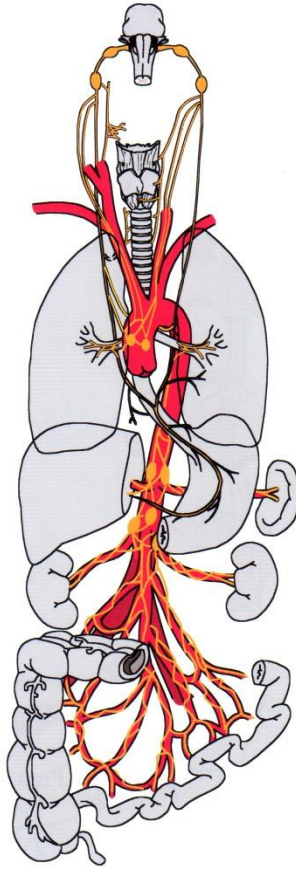


Efferent Motor Nerve Current Tract

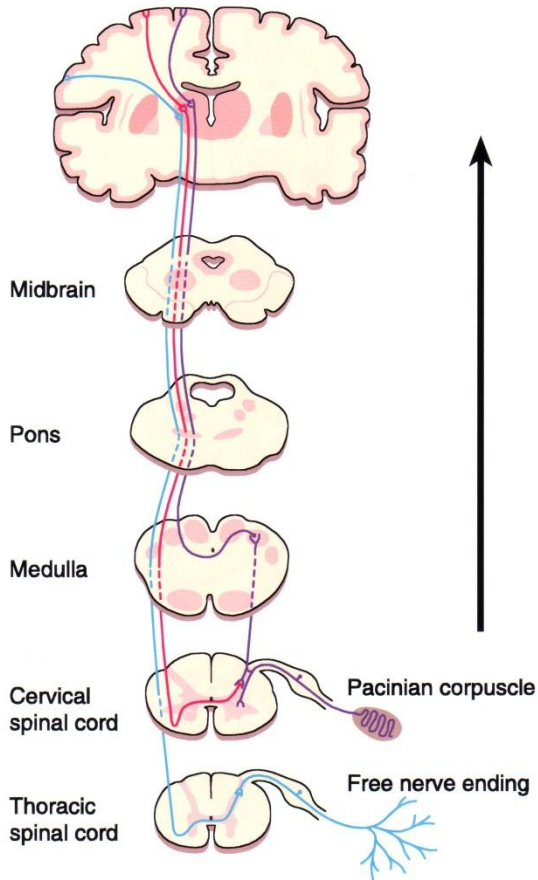


The Sympathetic Nerve System

The Other Efferent Nerve Current

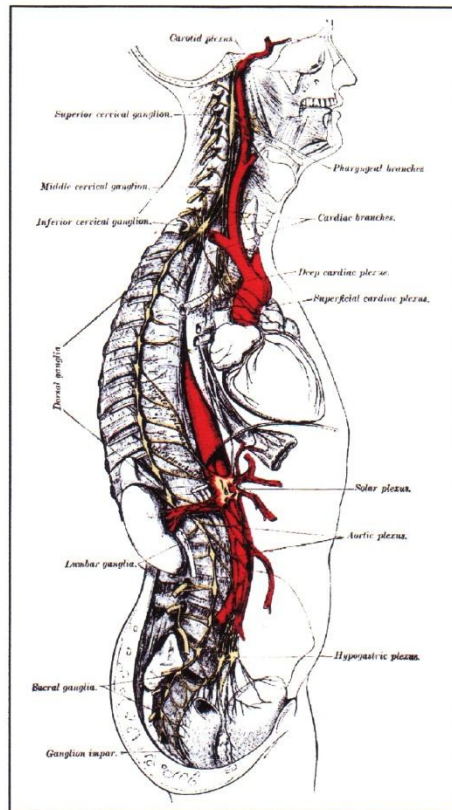


**Vagus (Pneumogastric)
Nerve Complex**
Largest Nerve in the Body



Afferent (Sensory) Nerve Current Tract

The Sympathetic Nerves



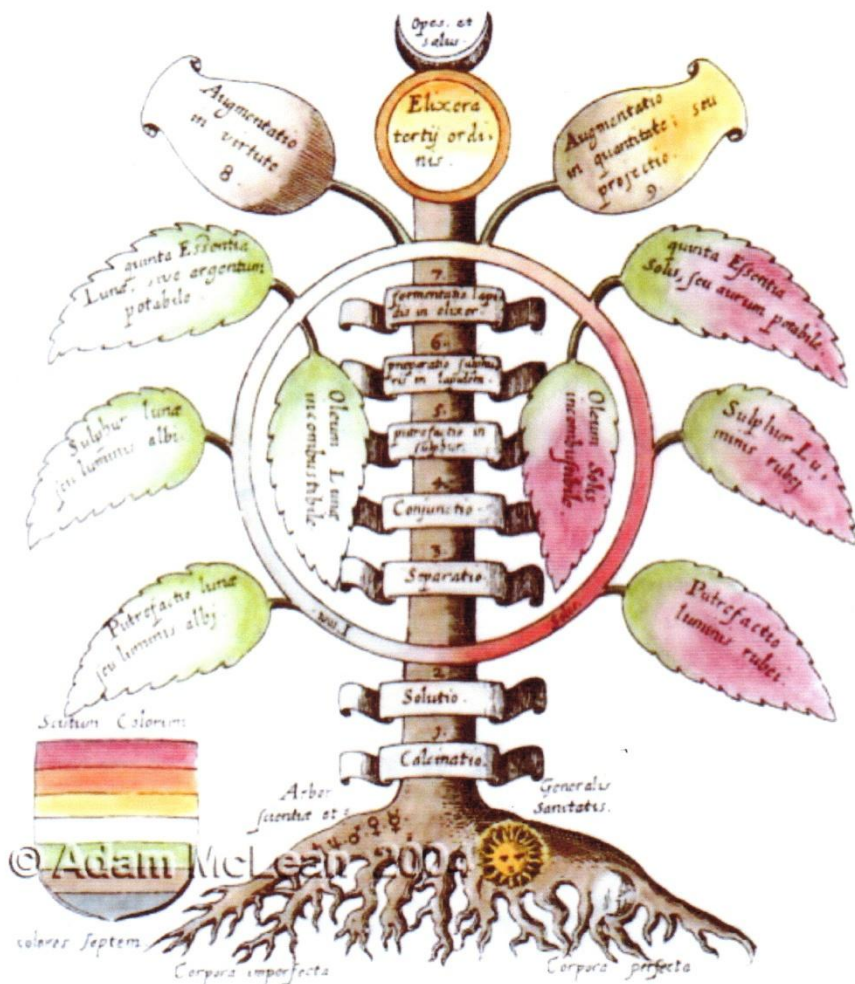
THE SYMPATHETIC NERVE
NETWORK

Meru Danda

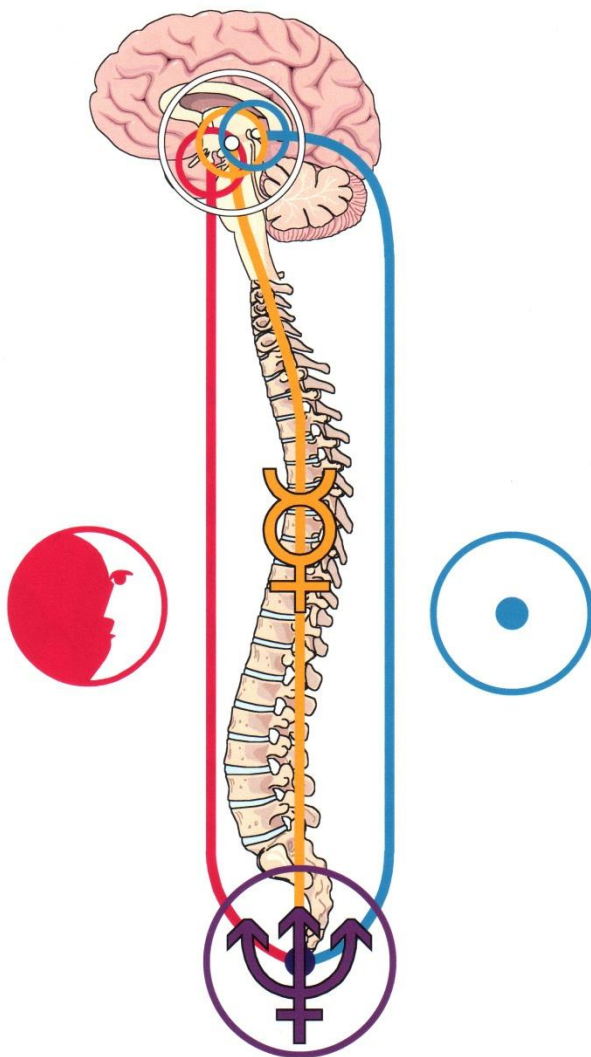
The Holy Mountain



The Spinal Column as the Philosophic Tree



Hand colored by Adam McLean-<http://www.alcbemy.dial.pipex.com>



The Kundalini Creative Triple Serpent-Power Current

The Hermetic Kundalini



Hand colored by Adam McLain—<http://www.alchemy.dial.pipex.com>

From *Scrutinium Chymicum* by M. Maier

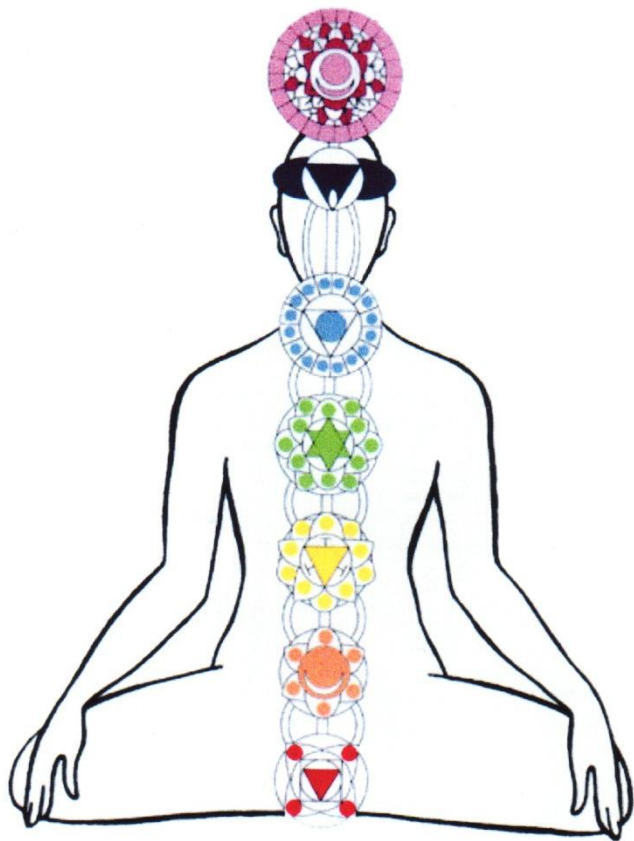
Alchemical Spine and Chakras



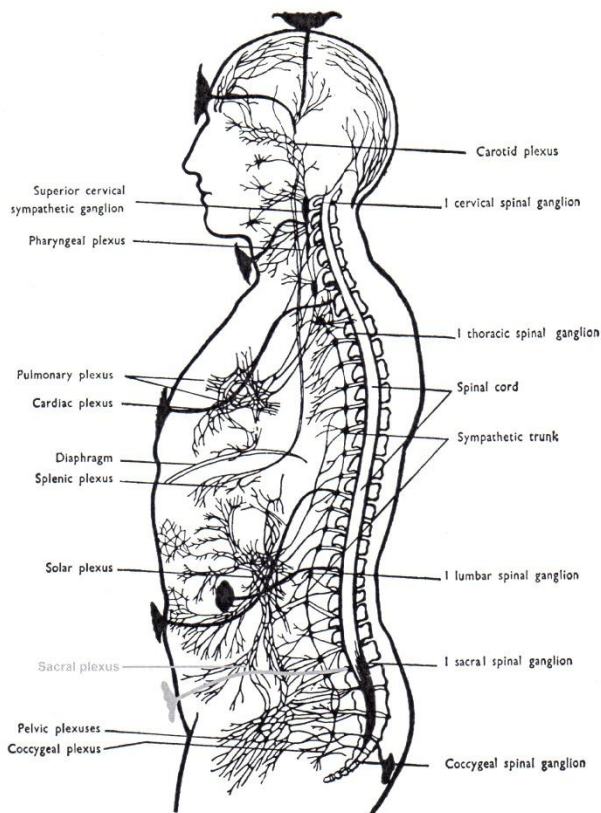
Hand colored by Adam McLain—<http://www.alchemy.dial.pipex.com>

From Musæum Hermeticum

A Tantric Diagram of the Chakras



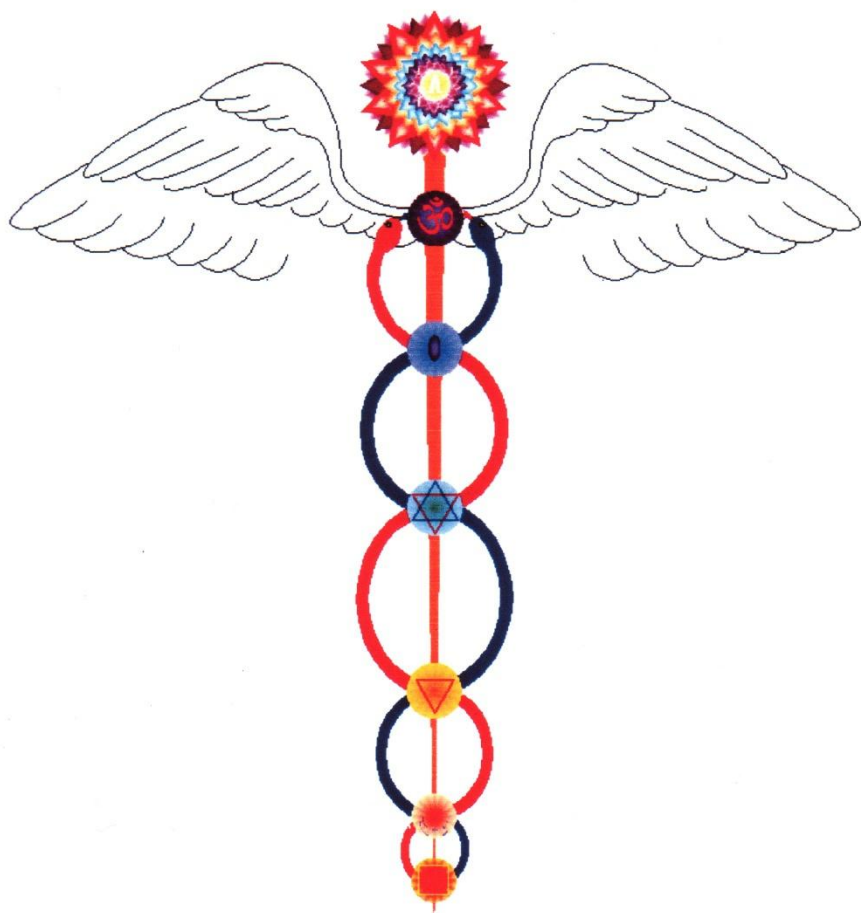
Leadbeater Diagram of the Chakras



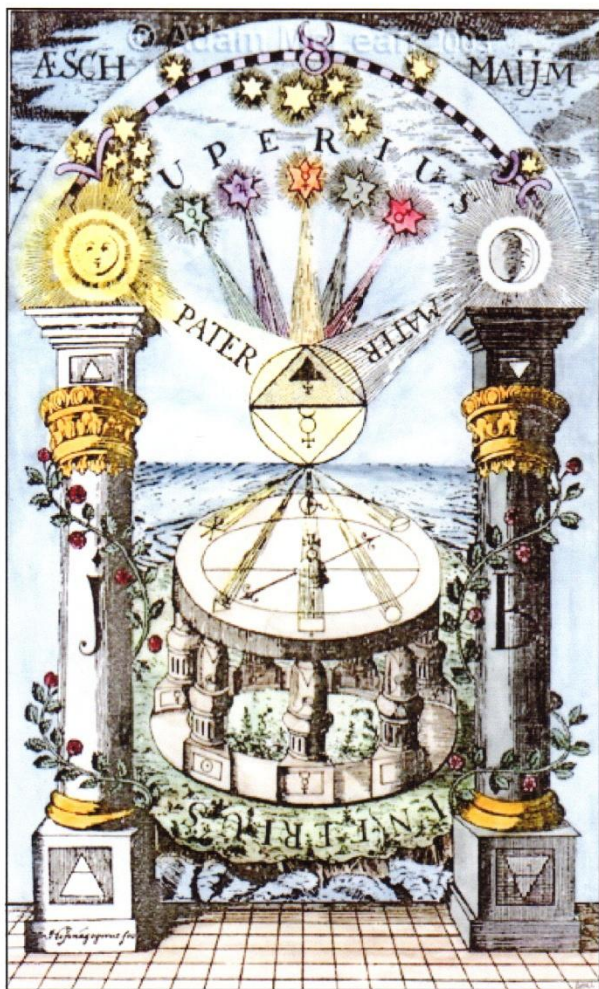
THE CHAKRAS AND THE NERVOUS SYSTEM

*From "The Chakras" by C. W. Leadbeater
(Sacral Chakra—Svadishtana—added in gray)*

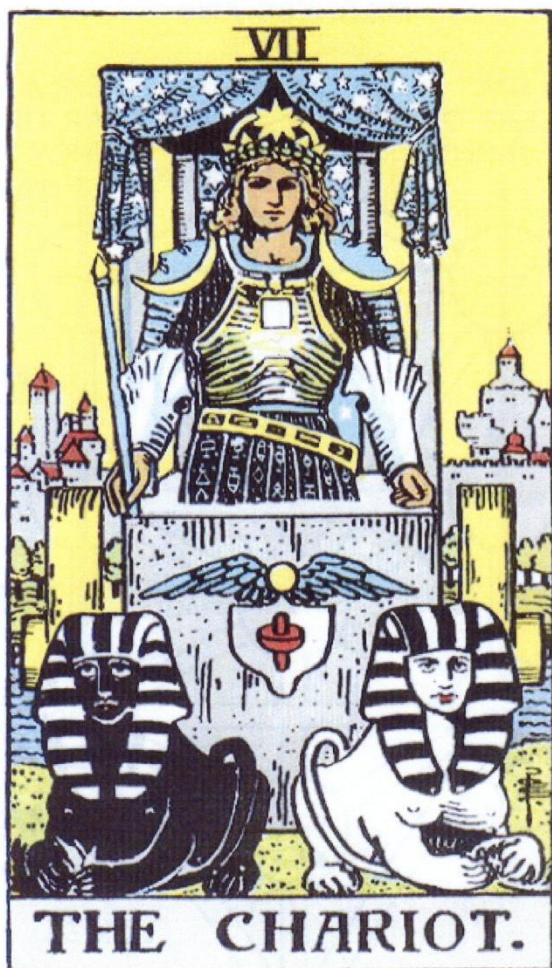
**Symbols of the Triple
Creative Fire-Force
and Its Pathways in the
Cerebrospinal System**



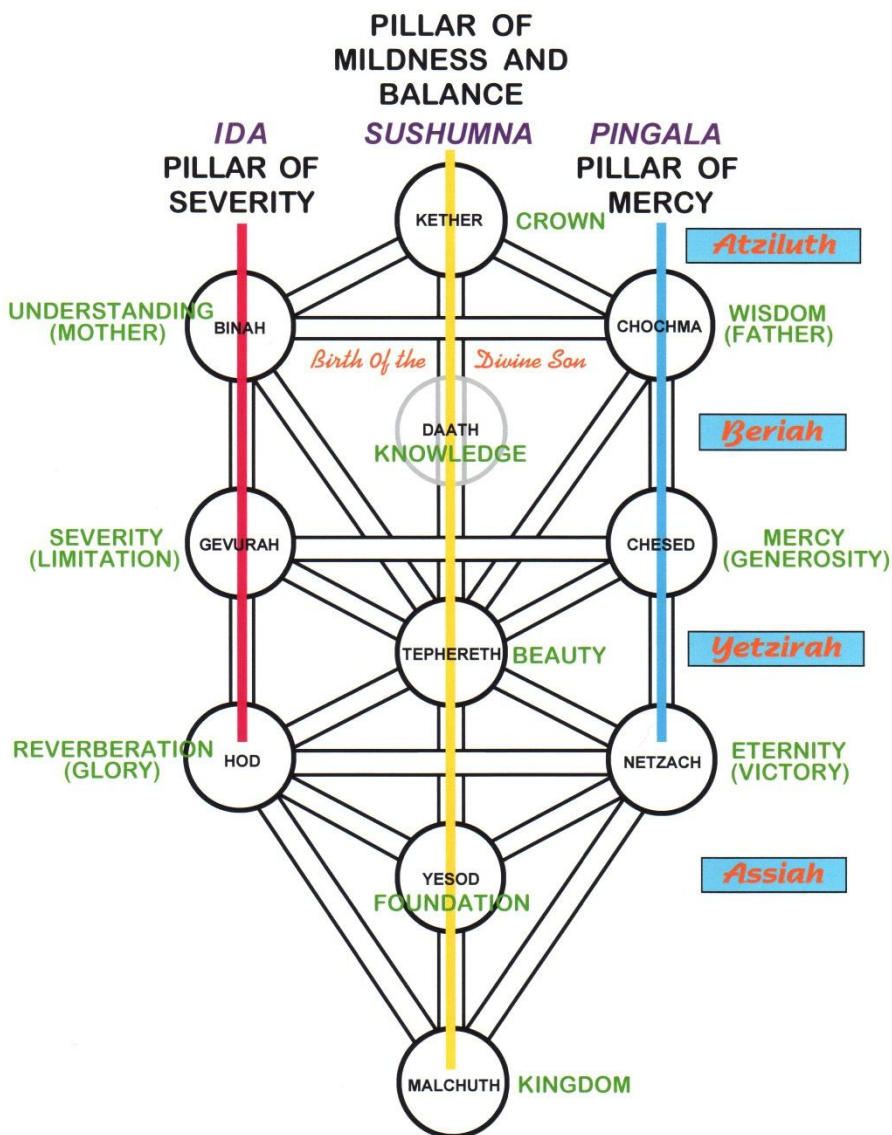
THE CADUCEUS OF HERMES



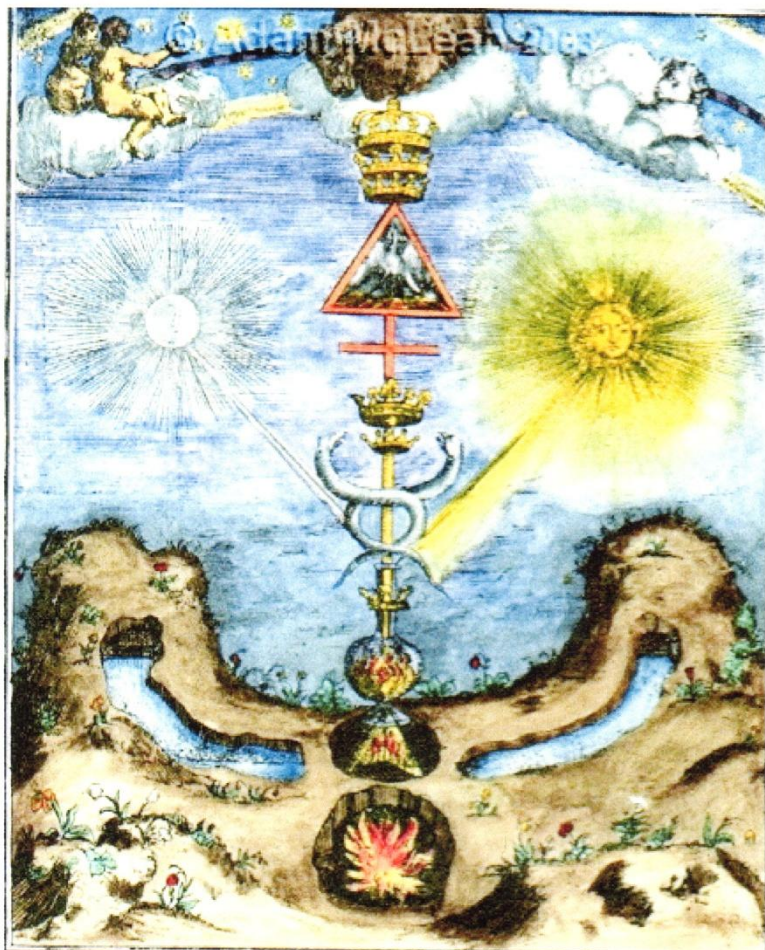
THE TWO COLUMNS JACHIN AND BOAZ CONNECTED BY THE ROYAL ARCH OF THE TEMPLE



**THE 7th MAJOR TRUMP CARD
OF THE TAROT**



THE TREE OF LIFE (of the Kabbalah)



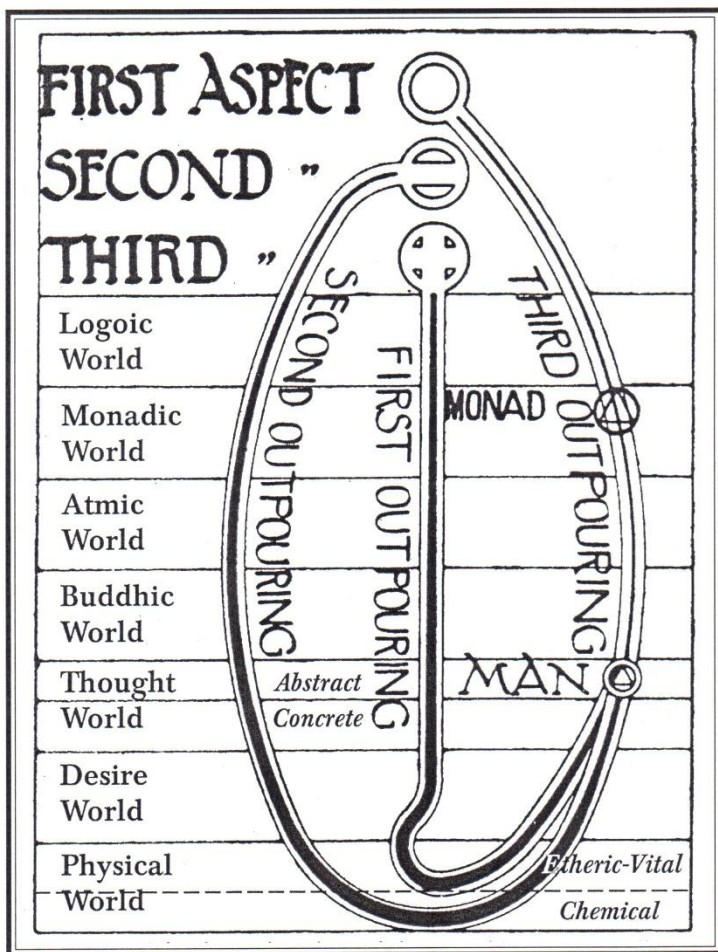
Hand colored by Adam McLean—<http://www.alchemy.dial.pipex.com>

THE HERMETIC TREE OF LIFE IN THE GARDEN OF EDEN

*With the Rivers that Nourish It
and the Fire That Vitalizes It*

**The Universal
Life-Force**
An Essay

The 3 Outpourings of the Life-Force



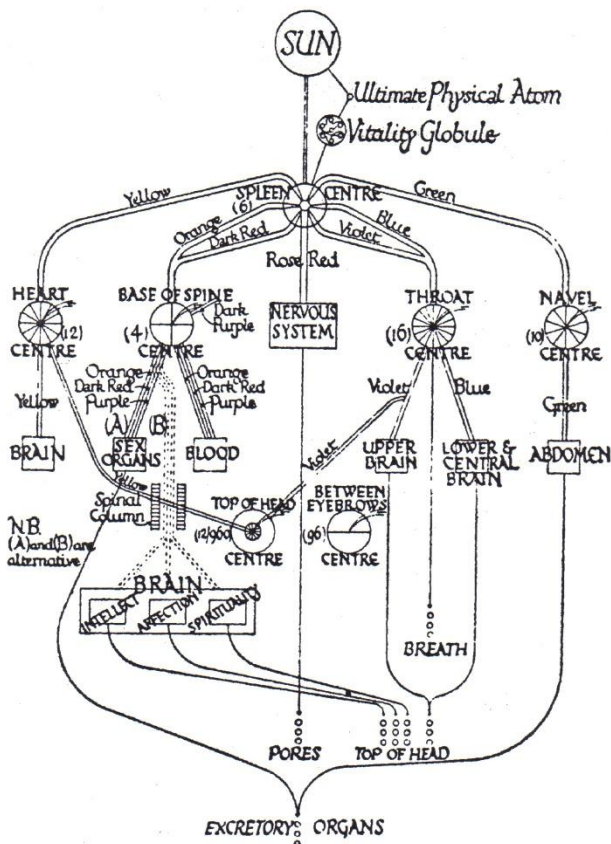
From "The Causal Body and the Ego" by A. E. Powell

CHARACTERISTICS OF THE PHILOSOPHICAL PRINCIPLES

(Compare horizontally, not vertically)

<u>Mercury</u>	<u>Sulfur</u>	<u>Salt</u>
Neutral	Positive	Negative
Hermaphrodite	Masculine	Feminine
Reconciling	Active	Passive
Omnidirectional Omnipresent	Directional Vectoral	Inertial Fixed
Sphere	Pyramid-Prism	Cube
Balance	Will in Action	Receptive Foundation
Sattva	Rajas	Tamas
Sushumna	Pingala	Ida
Sensory nerve segment of spinal cord	Motor nerve segment of spinal cord	Sympathetic nerve segment of spinal cord
Wisdom	Impetuosity	Understanding
Father/Son	Holy Spirit	Mother-Space
Air-Water	Fire	Earth-Water
Solvent	Stirring Action	Solute
Spirit/Life	Soul	Body
Logos	Divine Workman	Celestial Virgin
Royal Arch	Jachin	Boaz
Middle	Right	Left
Harmony	Volition	Stability
Rhythm	Passion	Resistance
Mercury	Sun, Mars	Moon
Tao	Yang	Yin
Dissolving/Penetrating	Agitating	Crystallizing

Distribution of Pranic Energy Streams through the Nervous System and the Chakras



From "The Etheric Double" by A. E. Powell

THE UNIVERSAL LIFE-FORCE

We see life all around us. We also sense, or are subliminally aware of, much invisible life. We feel the great force of passion and emotion in ourselves and in others. Everyone who has a pet dog or cat has certainly sensed the variety of feelings which these intelligent domestic animals display. A few of us from direct experience, and most of us from watching television documentaries or movies, are aware of the expression of ferocity in wild animals, in certain primitive peoples, and in so-called civilized human beings in the battles fought in wars or in competitive contact sports.

We have experienced the tremendous and sometimes frightening energy released by crowds and mobs. We have heard the crash of thunder when an electric current burns its way through the air in a lightning bolt. We have felt the great force of air movement in the high winds of a great storm; and the force of the water when hit by a large ocean wave, or when crossing a fast-moving stream on foot, or standing at the bottom of a large waterfall, or rafting in white-water rapids.

We also feel the much subtler forces of powerful ideas and teachings; and the delicately uplifting feelings experienced while listening to fine music, or examining beautiful and masterful works of art. We have all, at one time or another, experienced the thrill of the intuitive flash, and felt the inspiration and awe when sitting or standing in a sanctuary or viewing startlingly-beautiful natural scenery. Some, or perhaps many, of us have had the indescribable experience of the ecstasy of oneness with Higher Being—union with God or the Source-of-all-Being—a stupendously shattering moment of infinite brilliance during which the outer world and our focus of identity as a human personality totally disappears, is extinguished, and for a split second we become our true Self—the formless Divine Spark.

All of this is the workings and expression of that mysterious agent called the **Universal Life-Force**. Before we explore the origin and nature of this mysterious power in more detail, let's see how various Scriptures and other mystical writings describe It.

In the beginning of **John's Gospel**, we read:

"All things which came to be had life in Him. That life is the Light of men: a Light which shines in the darkness and which the darkness cannot comprehend."

In the **Bhagavad Gita**, the "Lord's Song" or "Song Celestial," fairly direct statements are made in the distinctive style of the Eastern Scriptures. *Krishna*, an incarnation of the Solar Logos, who represents the Human Monad or Virgin Spirit, is teaching *Arjuna*, the Warrior, who represents the Human Higher Ego:

Chapter 13

15. "Within all beings, yet outside them; unmoved, It yet moves indeed; so subtle is It you cannot comprehend It; far off It stands, and yet how near It is!"

16. "Undivided in beings It abides, seeming divided: this is That which should be known as the one who sustains, devours, and generates all beings."

17. "Light of lights, 'Beyond the Darkness' It is called; Wisdom, the Object of Wisdom, by Wisdom to be reached, seated in the hearts of all."

And further on:

19. "Know thou that Matter, or 'Material Nature,' and Spirit, or 'Person,' are both without beginning; and know thou also that change or modifications and qualities are all matter-born."

20. "Material Nature is said to be the cause of the generation of causes and effects; Spirit or Person is said to be the cause of the enjoyment of pleasure and pain."

21. "For Spirit or Person **[the Higher Ego]** is lodged in Material Nature, experiencing the constituents or qualities that arise from it; because he attaches himself to these, he comes to birth in good and evil wombs **[various personalities]**."

22. "And yet another One there is who, surveying and approving, supports and Himself experiences the constituents of Nature—the Mighty Lord: 'Highest Self' some call Him, the 'Highest Person' in this body **[the Virgin Spirit or Monad]**."

Chapter 14

3. "My womb is the great Eternal or Mother-Space; in that I place the germ; thence cometh the birth of all beings."

4. "In whatsoever wombs mortals are produced, the great Eternal Mother-Space is their womb, I their generating Father, Oh Arjuna."

5. "Harmony or Rhythm (**Sattva**), Motion (**Rajas**), Inertia (**Tamas**): such are the qualities or modes of Material Nature; matter-born, they bind fast in the body, Oh great-armed one, you who are the indestructible dweller in the body."

6. "Of these Harmony or Rhythm, from its stainlessness, luminous and healthy, bindeth by the attachment to bliss and the attachment to wisdom, Oh sinless one." **[The threefold Higher Ego in the Causal Body or Augoeides doesn't retain the shortcomings of the personality—these are retained as tendencies (Skandhas) in the four seed-atoms of the personality and must be corrected or transmuted through objective life in a personality.]**

7. "Motion, the passion-nature, know thou, is the source of attachment and thirst for life Oh Arjuna, that bindeth the dweller in the body by the attachment to action."

8. "But Inertia, know thou, born of unwisdom, is the deluder of all dwellers in the body; that bindeth by heedlessness, indolence and sloth, Oh Bharata." **[Bharata, a name given to Arjuna, means a "warrior caste"; it was also an ancient name for India.]**

9. "Harmony attacheth to bliss, Motion to action, Oh Bharata; Inertia, verily, having obscured wisdom, attacheth, on the contrary, to heedlessness."

Chapter 15

12. "That splendor issuing from the sun **[spiritual fire]** that enlighteneth the whole world, that which is in the moon **[mental fire]** and in fire **[material fire]**, that splendor know as originating from Me."

13. "Permeating the soil, I support beings by My vital energy **[Prana or vitality]**, and having become the delicious Soma or watery moon, I nourish all plants as sap." **[This alludes to the vital fluids which are the carriers of the etheric plasmas which, in turn, are the media for the activity of the Life Force.]**

14. "I, having become the Fire of Life **[the Azoth or Universal Agent of Transmutation]**, take possession of the bodies of breathing things, and united with the life-breaths **[Pranic and Kundalini fires]**, I digest the four kinds of food **[the four elements fire, air, water and earth]**."

15. "I make My dwelling place in the hearts of all: from Me stem memory, wisdom, the dispelling of illusion. Through all the Scriptures it is I who should be known, for knowledge of Me is their purpose; I, indeed am both the knower and the inspirer of the Scriptures."

And also in the Kathopanishad, Chapter 3:

"This One Life, hidden in all things, is yet not visible. He is to be seen, however, by the keen and subtle inner vision of those who are seers of the Real. Than this One Life, there is nothing higher. He is the end, the pillar marking the boundary of the Absolute—He the ultimate and supreme goal."

The Psalms are more poetic and indirect:

Psalms 19

1. "The heavens declare the glory of God; and the firmament sheweth His handiwork."

2. "Day unto day uttereth speech, and night unto night sheweth knowledge."

3. "There is no speech nor language where their voice is not heard."

4. "Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tabernacle for the sun."

5. "Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race."

6. "His going forth is from the end of the heaven, and His circuit unto the ends of it: and there is nothing hid from the heat thereof."

Psalm 29

3. "The voice of the Lord is upon the waters: the God of glory thundereth: the Lord is upon many waters."

4. "The voice of the Lord is powerful; the voice of the Lord is full of majesty."

5. "The voice of the Lord breaketh the cedars; yea, the Lord breaketh the Cedars of Lebanon."

6. "He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn."

7. "The voice of the Lord divideth the flames of fire."

8. "The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh."

9. "The voice of the Lord maketh the hinds to calve, and discovereth the forests; and in His presence cloth everyone speak of His glory."

10. "The Lord sitteth upon the flood; yea, the Lord sitteth King forever."

Psalm 33

4. "For the word of the Lord is right; and all His works are done in truth."

5. "He loveth righteousness and judgment: the earth is full of the goodness of the Lord."

6. "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth."

7. "He gathereth the waters of the sea together as a heap: He layeth up the depth in storehouses."

8. "Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of Him."

9. "For He spake and it was done; He commanded, and it stood fast." **[The potential power of the Universal Life Force is awesome—it must be respected and venerated, and certainly not misused.]**

Psalm 127

1. "EXCEPT THE LORD BUILD THE HOUSE, THEY LABOR IN VAIN THAT BUILD IT: except the Lord keep the city, the watchman waketh but in vain."

2. "It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so He giveth His beloved sleep." **[So we, as person-**

alities, are merely channels for the Life Force—which is the only true creative force.]

Finally, we discover a specific description, but one which is couched in symbolism—given in the ***Emerald Tablet of Hermes*** (the *Tabula Smaragdina*). The title of the Tablet is:

“The Secret Works of Churam Telat Machosot (Hermes Trismegistus)”

which literally translated means:

“The Secret Works of Hermes, the Three-in-One, Who Hides His One Essential Nature in Three Places of Safekeeping (or modes of expression). (1)”

It may also be rendered as:

“The Secret Works of CHuRaM (HeRMes), (the Universal Agent of Transmutation) One in Essence but Three in Aspect. (2)”

The Tablet begins with the preamble:

“It is true, no lie, certain, and to be depended upon, that the superior agrees with the inferior, and the inferior with the superior, to effect that one truly wonderful work. [i.e., The great Hermetic axiom - “As above, so below.” (3)] As all things owe their existence to the will of the ONLY ONE, so all things owe their origin to the ONE ONLY THING, the most hidden, by the arrangement of the ONLY GOD. The father of that ONE ONLY THING is the Sun, its mother is the Moon, the Wind carries it in its belly; but its nurse is a SPIRITUOUS EARTH. That ONE ONLY THING (after the ONE LIFE) is the father of all things in the Universe. Its power is perfect, after it has been united to a SPIRITUOUS EARTH. (4)”

and concludes with the statement that:

“It is ended now what I have said concerning the WORK OF THE SUN. Finish of the Tabula Smaragdina. (5)”

The infinite ONE LIFE or Supreme Being is in perfect harmony, balance and completion ***only in Its Unity***. The ONE LIFE first expresses Itself in manifestation through ***polarization***—i.e., it splits into an active subjective I-centered positive pole of Spiritual Consciousness (*Father-Self*), and a passive objective negative pole of Matter (*Mother-Space*): the ***Divine Masculine*** and the ***Divine Feminine, ROOT FIRE*** and ***ROOT WATER*** (6).

This first ***duality*** of Fire and Water ***engenders conflict***—the former ***bliss of Unity*** as ***infinite expansiveness*** is shattered by the op-

pression of the infinitely dense objective Mother-Space compressing the subjective SELF into an **infinitesimally small point** of conscious awareness. The conflict is resolved by the "**birth of the Son (7)**"—"Fire" and "Water" interact to produce "Steam" or **ROOT AIR (8)**, which can now **do useful work**. The "Spirit of God" has "moved upon the face of the waters" to produce Light, which is "divided from the darkness (9)."

The Universal Life-Force is the means by which Spirit or the inner "Person" acts upon its (or His) outer world of Matter or Mother-Space (or Her)—and it is through this means that the parts are maintained relative to the whole (10). It is the Universal Life Force in its various aspects which not only preserves the structural integrity of a whole organism, but also that of the atomic and molecular units or energy patterns which comprise the organism (11). If this form-preserving aspect of the Life-Force were to be withdrawn for the shortest instant, the whole objectively-manifest universe would cease to exist.

The Universal Life-Force is the Divine Breath—the outbreathing of the Fire of Spirit of the ONE LIFE, its Essence. This outbreathing through the **POWER and WILL** of the subjective Consciousness is the **utterance of the Creative WORD**. This utterance produces **MOTION**, or Creative Activity within the Objective Mother-Space.

Matter is really empty space—bubbles of the Divine Breath of the ONE LIFE in the dense "amniotic" fluid of the infinite Mother-Space. "**Spirit**" and "**Matter**," then, are **one and indivisible**. These "bubbles" are the **fundamental units** or **quanta of consciousness** of the ONE LIFE in objective manifestation. In Theosophical jargon: "**Fohat** [i.e., Cosmic Electricity or the Life-Force] **digs holes in Space**." (*The process of building the "atomic" and "molecular" energy patterns of the seven world levels which make up a holistic picture of the Solar Life, and the interrelationship of this greater life with human life are both illustrated in Volume 1, pp. 13-18.*)

The **building blocks of matter**—the "subatomic particles" of modern physics—are really **energy patterns localized in space by a whirling or twisting action**. This whirling or twisting is one of the most fundamental properties of matter, in both occult science and modern theoretical physics. It has been referred to as "**the Quantum of Action (12)**," and as the fundamental unit of objective space (13). One of the best known of the Hermetic writings—"Poemandres, the Vision of Hermes (14)"—describes it mystically in an eloquent teaching of cosmogenesis or world-building:

"The (Divine) Workman [the Demiurge or "Holy Spirit"] moved through space like a whirlwind, organizing Chaos into orderly levels of worlds."

This whole process of polarization and outbreathing—the **first creative activity** of the Universal Life-Force—is completely in line with the "**Big Bang**" Theory of cosmogenesis embraced by modern science. The bubble model and the subsequent **organization** of these **fundamental units of the Divine Breath** to produce the various **levels of worlds** is also completely in line with the recent controversial Theory of

Supersymmetry and Superstrings of modern theoretical physics (15). This model may finally allow the reconciliation of the four (or five) fundamental Forces (*which are aspects of the Universal Life-Force*) into a General Unified Theory ("GUT") to holistically describe the Cosmos, an effort begun by Einstein and other pioneers, and now a major goal of Theoretical Physics.

Such progressive scientific thought will lead to a ***new, more powerful mysticism***—a reuniting of philosophy, religion and science into a ***conscious realization*** which will produce more enlightenment and objectivity than that which prevailed in former times: e.g., in ancient Greece at the height of the Mystery Schools, Gnosticism, early Christianity, the Kabbalistic Schools, and the various Renaissance movements such as Alchemy and Rosicrucianism.

The ***four forces of modern physics*** (*a fifth has been postulated*) are aspects of the Universal Life-Force—its manifestation in the phenomena of the space-time continuum of the Physical World.

The Sun is an energy pump—a cosmic heart—which concentrates and radiates out various aspects of the Life-Force which manifest as creative, preservative and destructive energies at all levels of the Solar System (*the Macrocosm*). The ***human heart*** and the pulsating ***ultimate physical atom*** or "*Anu*" likewise are pumps for the circulation of the Life Force throughout ***Man*** (*the Microcosm*) and the ***submicroscopic world*** of chemical atoms and molecules. (*This idea is illustrated on page 7.*) The ***Work of the Sun*** is described mystically in the ***Emerald Tablet of Hermes***; and the activity of the Life-Force as the ***Universal Agent of Transmutation*** is hidden in the title of that ancient alchemical formula (*see Above*).

The one essence of the Universal Agent (the Life-Force) has been named "Azoth"—and its three aspects, the ***three "Philosophical Principles,"*** were called by the Alchemists "***Salt,***" "***Sulfur***" and "***Mercury.***" The three Philosophical Principles correspond to the "*Trigunas*" or ***Modes (or Constituents) of Material Nature***—as eloquently described (*see above*) in the Bhagavad Gita: "***Tamas,***" "***Rajas***" and "***Sattva.***"

- "***Salt***" or "***Tamas***" is the inertial principle of form—the passive, negative or resisting force; also the darkness of ignorance.
- "***Sulfur***" or "***Rajas***" is the fiery, driving, volitional principle—the active, positive force.
- "***Mercury***" or "***Sattva***" is the harmonizing, rhythmic and dissolving principle—the neutral, reconciling force.

These three principles or forces are the ***reflections in the material worlds of form***—of the three Aspects of Consciousness WILL-

POWER (*Ichchha*), LOVE-WISDOM (*Jnana*), and ACTIVE INTELLIGENCE (*Kriya*).

The Sun is, within the Solar System, the source of three aspects of the Universal Life-Force—FOHAT or **Electricity**, PRANA or **Vitality**, and KUNDALINI or **Creative “Serpent Fire.”**

- **Fohat** or **Electricity**, the Primary Force—is the individuating force of the **spiritual fire** of the First Aspect of Deity or Consciousness (*The “Father” principle*), and most probably relates to the **electromagnetic and weak forces (16)** of modern Physics. It is the FORM DESTROYING Principle.
- **Prana** or **Vitality**, the Vivifying Force—is the integrating force of the **mental fire** of the Second Aspect of Deity or Consciousness (*the Christ or “Son” principle*), and quite possibly relates to the **gravitational force** of modern physics. It is the FORM PRESERVING principle.
- **Kundalini** or **“Serpent Fire,”** the Creative Force—is **material fire**, the atomic and molecular organizing force of the Third Aspect of Deity or Consciousness (*the “Holy Spirit,” Demiurgic or Divine Workman principle*), probably relating to the **strong force** of modern physics, which binds together the nucleus of the chemical atom: the energy which is released in atomic and thermonuclear explosions. It is one of the fires of matter, emanating from the center of the Earth as well as from the Sun. It is the FORM CREATING principle.

The field of evolution for the Virgin Spirits or Monads of younger Life Waves is prepared, maintained and expressed by **three outpourings** of the Life-Force from the Solar Logos.

- **The First Outpouring** organizes the atomic and molecular force-matter of each of the seven levels of worlds which comprise the Solar System. This first outpouring emanates from the **Third Aspect of Deity** (*the Divine Fiery Workman or Activity principle*), its will-force holding these smaller and larger aggregates of fundamental super-symmetrical “Bubbles in Mother-Space” together in **specific force patterns called “Spirillae”** (*the Superstrings of modern Physics*). This is the FORM CRE-

ters; thumb and middle finger configuration connects Heart and Brow Centers; and thumb and forefinger (*index finger*) touching connects Throat and Alta Major Centers. These finger positions or mudras must not be considered as substitutes for, but as adjuncts to the development of higher consciousness and spiritual will. ***There is no free lunch!***

MUSIC TO PORTRAY THE MAJOR NADIS AND CEREBROSPINAL CHAKRAS

Prelude Music:

Copland—Appalachian Spring, 1st Movement (*“Very Slowly”*)

IDA—The Lunar Current:

Tchaikovsky—Symphony #3 in D minor, Op. 29, 2nd Movement (*Alla tedesca—Allegro moderato e semplice*)

PINGALA—the Solar Current:

Tchaikovsky—Gopak from “Mazeppa”

SUSHUMNA—the Mercurial Current:

Holst—The Planets, Op. 32: “Mercury, the Winged Messenger”

MULADHARA (“Foundation”)—Base or Root Chakram (Earth):

Grieg—Peer Gynt, Op. 23, Suite #1: “In the Hall of the Mountain King”

SVADISHTHANA (“Dwelling Place of the Self”)—Sacral Chakram (Water):

Ravel—“Bolero”

MANIPURA (“City of Gems”)—Solar Plexus Chakram (Fire):

Holst—The Planets, Op. 32: “Mars, the Bringer of War”

SPLENIC CHAKRAM—Distributor of Pranic Energies:

Beethoven—String Quartet in C major, Op. 59, #3 “Razumovsky”, 4th Movement (*Allegro molto*)

ANAHATA (“Unstricken”)—Heart Chakram (Air):

Borodin—String Quartet in D major, 3rd Movement (*Notturmo: Andante*)

VISHUDDHA (“Pure”)—Throat Chakram (Ether):

Puccini—“Nessun dorma! (‘No one shall sleep!’)” from Turandot

ALTA MAJOR CHAKRAM—Center of Active Intelligence:

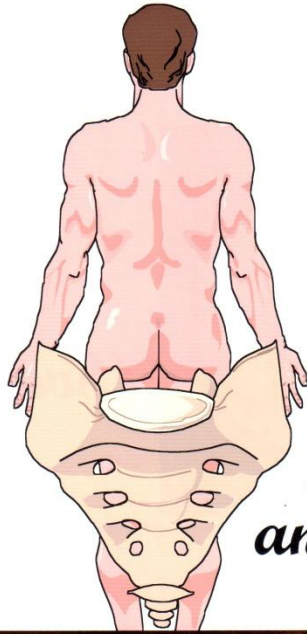
Mozart—Piano Sonata in C minor K457, 1st Movement (*Allegro*)

AJNA (“Power, Authority, Command”)—Brow Chakram (Mental Fire):

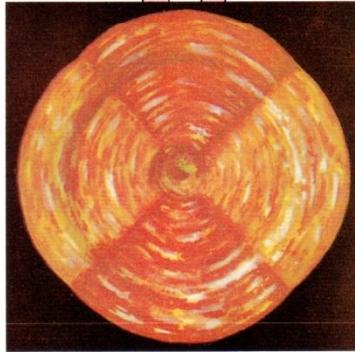
J. S. Bach—Toccatina and Fugue in D minor BWV 565

SAHASRARA (“Thousand Petaled”)—Crown Chakram (Spiritual Fire):

Holst—The Planets, Op. 32: “Neptune, the Mystic”



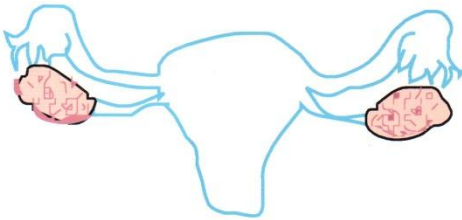
*Sacrum
and Coccyx*



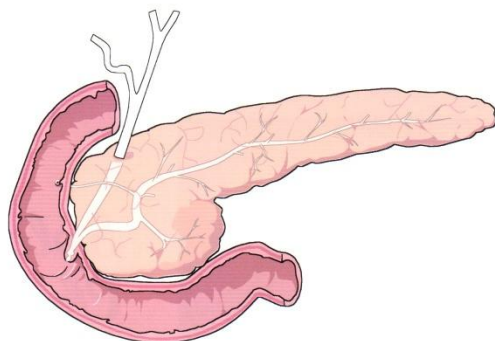
**BASE CHAKRA
(Muladhara)**



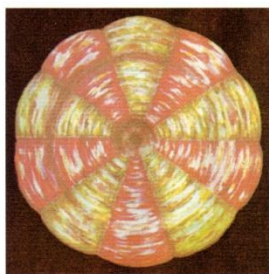
*Sacral
Chakra
(Svadishtana)*



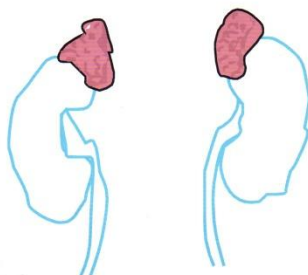
THE GONADS



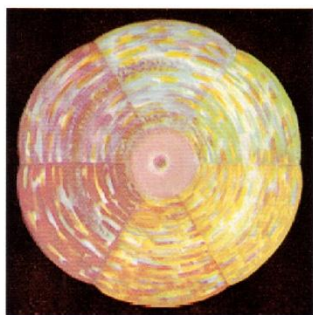
THE PANCREAS



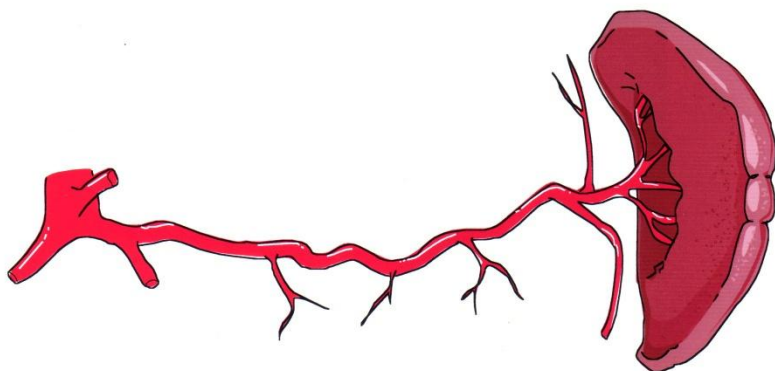
*Solar
Plexus
Chakra
(Manipura)*



THE ADRENALS

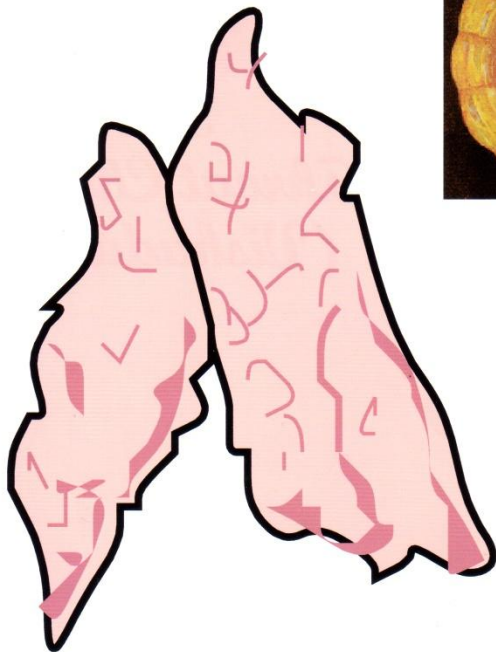


*Splenic
Chakra*

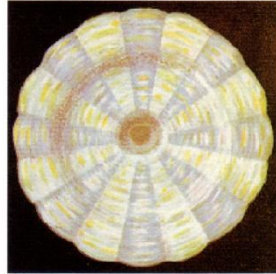
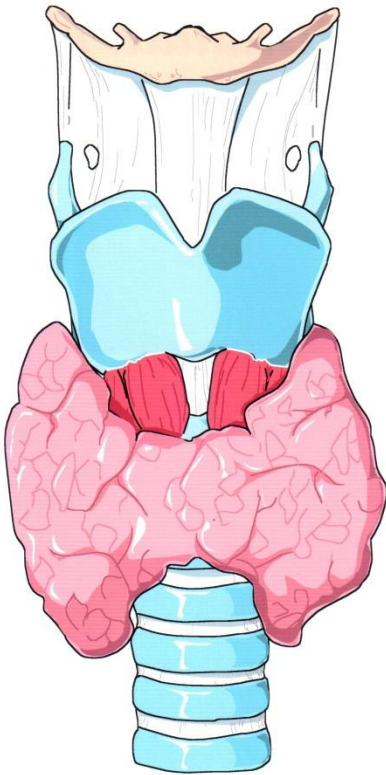


THE SPLEEN

Heart Chakra (Anahata)



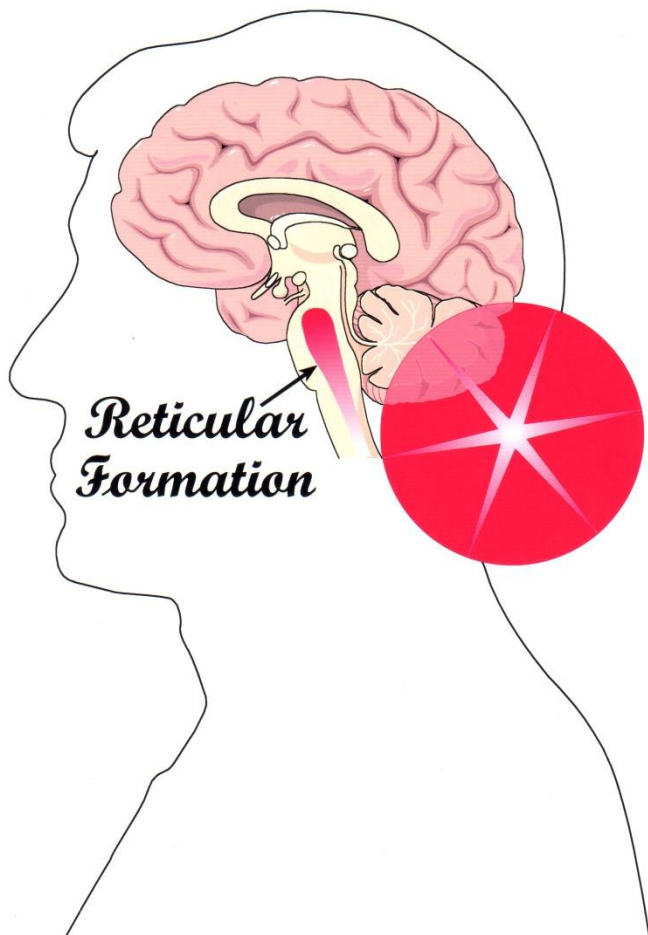
THE THYMUS



*The
Throat Chakra
(Vishuddha)*

THE THYROID

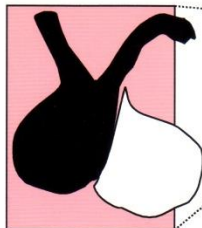
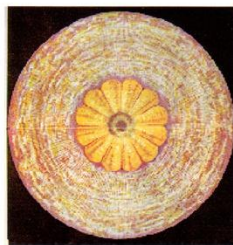
THE ALTA MAJOR CENTER



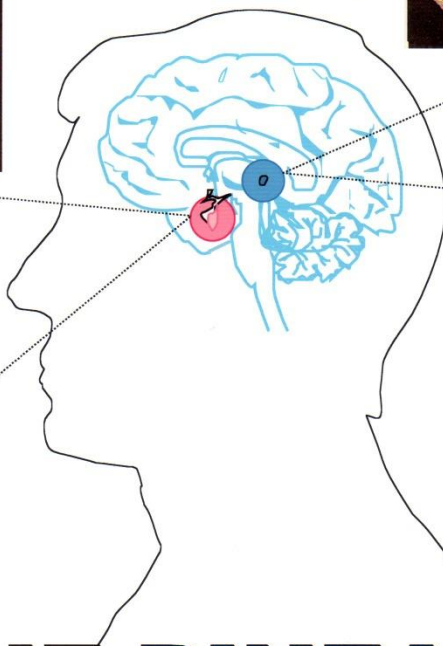
*Brow Chakra
(Ajna)*



*Crown Chakra
(Sahasrara)*



*Pituitary
Body*



*Pineal
Body*

THE PINEAL & PITUITARY BODIES

Part 4
The Endocrine Chain

THE INNER STARS OF MAN

The inner stars of man are, in their properties, kind, and in nature, by their course and position, like his outer stars, and different only in form and in material. For as regards their nature, it is the same in the ether and in the microcosm, man. . . . Just as the sun shines through a glass—as though divested of body and substance—so the stars penetrate one another in the body. . . . For the sun and the moon and all planets, as well as all the stars and the whole chaos, are in man. . . . The body attracts heaven . . . and this takes place in accordance with the great divine order. Man consists of the four elements, not only—as some hold—because he has four tempers, but also because he partakes of the nature, essence, and properties of these elements. In him there lies the “young heaven,” that is to say, all the planets are part of man’s structure and they are the children of the “great heaven” which is their father. For man was created from heaven and earth, and is therefore like them!

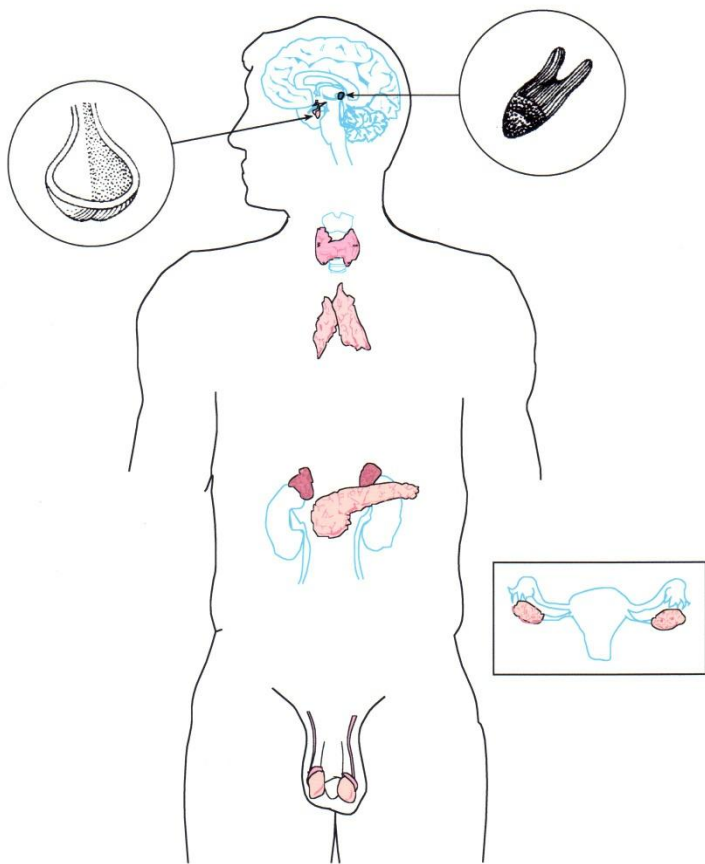
Consider how great and noble man was created, and what greatness must be attributed to his structure! No brain can fully encompass the structure of man’s body and the extent of his virtues; he can be understood only as an image of the macrocosm, of the Great Creature. Only then does it become manifest what is in him. For what is outside is also inside; and what is not outside man is not inside. The outer and the inner are one thing, one constellation, one influence, one concordance, one duration . . . one fruit. For this is the limbus, the primordial matter which contains all creatures in germ, just as man is contained in the limbus of his parents. The limbus of Adam was heaven and earth, water and air; and thus man remains like the limbus, he too contains heaven and earth, water and air; indeed, he is nothing but these.

Paracelsus

THE ENDOCRINE CHAIN

- **There are Seven Principle Ductless or Endocrine Glands** — and these are the physical counterparts of our seven spiritual centers which, in turn, are the reflections in us of the Planetary Spirits or Rays of the Solar Logos.
- **As Related to Spiritual or Occult Development** — these include the **pineal** and **pituitary bodies** in the head; the **thyroid**, **parathyroid**, and **thymus glands** in the neck and chest region; and the **adrenal glands** and **spleen** in the abdominal region (*the three major body cavities which reflect the three worlds in man*).
- **Each Vibrates to the Keynote of One of the Sacred Planetary Centers** — and are, thereby, the **focal points of specific spiritual energies** in the physical body which are transmitted through the etheric chakras.
- **Endocrine Means, Literally, "Separate Within"** — and **these glands are the batteries** which power separate and specific physical and psychic functions.
- **The Pineal Gland, the "Eye of the Gods"** — transmits the WILL Aspect of Consciousness through the *Crown Chakra* from the level of *Divine Spirit or Atma*, and is the **masculine organ of spiritual regeneration**.
- **The Pituitary Body, the Master Gland of the Body** — transmits the WISDOM Aspect of Consciousness through the *Brow Chakra* from the level of *Life Spirit or Buddhi*, is the receptacle or chalice for the "Brain Dew," and is the **feminine organ of spiritual regeneration**.
- **The Thyroid and Parathyroid Glands** — together with the **reticular formation** in the medulla oblongata transmit the CREATIVE ACTIVITY Aspect of Consciousness through the *Throat and Alta Major Chakras*.
- **The Thymus, Gland of Childhood** — has essentially atrophied in its original function at puberty. It stores and transmits the mother's vitality while the child's own vital body is developing. Up to adolescence, the thymus plays an important role in the development of the immune system by secreting a hormone which stimulates the production of lymphoid tissue and lymphocytes.
- **The Spleen, the Gateway for the Vital Force** — is a principle link between the etheric vital body and the physical body. It is a storehouse and maintainer of red and white corpuscles and iron for the blood.

- **The Adrenal (Suprarenal) Glands, Centers of Action** — are the energy glands, the batteries for the “fight or flight” response; they “win battles and create heroes,” as well as create cowards. They maintain the balance between the masculine and feminine potencies.
- **The Liver, the Pancreas and the Gonads** — must be included in this discussion, for completeness.
 - **The Liver** — is the physical seat of the desire (*or astral*) body, and the chemical laboratory of the body.
 - **The Pancreas** — is the center for the marshaling of food energy and plays a key role in the digestive process.
 - **The Gonads** — are the seat of secondary sexual characteristics, and the centers of physical generation or procreation.



LOCATION OF THE ENDOCRINE GLANDS

Endocrine Functions

PHYSIOLOGICAL STIMULI

HIGHER MENTAL
ACTIVITY AND
SPIRITUAL
REALIZATION

VOLUME, TONICITY,
UTERINE DISTENTION
HYPOGLYCEMIA

?

?

?

DECREASED METAB.
RATE, COLD
STRESSES

STRESSES (ACTH)
HYPOVOLEMIA,
HYPERNATREMIA,
STRESSES
(SYMPATHETIC)

HYPERGLYCEMIA
HYPOGLYCEMIA

INCREASED
METABOLIC RATE (TSH)
INCREASED
CALCIUM
DECREASED
CALCIUM

LH

LH

LH

NOT IDENTIFIED
POSITIVELY

GLAND



PINEAL



POST. PIT.
POST. PIT.
ANT. PIT.
ANT. PIT.
ANT. PIT.
ANT. PIT.
ANT. PIT.



ADRENAL CORTEX
ADRENAL CORTEX
ADRENAL MEDULLA



PANCREAS β
PANCREAS α



THYROID
THYROID
PARATHYROID



OVARY
OVARY



TESTIS



THYMUS

HORMONE

MELATONIN

VASOPRESSIN
OXYTOCIN
GROWTH HORMONE
PROLACTIN
FSH
LH
THYROTROPIN
CORTICOTROPIN (ACTH)

CORTISOL
ALDOSTERONE
EPINEPHRINE—NOREPINEPHRINE

INSULIN
GLUCAGON

THYROXIN, T₃
THYROCALCITONIN
PARATHORMONE

ESTROGEN
PROGESTERONE

TESTOSTERONE

NOT KNOWN

TARGET ACTIVITY

MENTAL
DEVELOPMENT

ANTIURIRESIS, VASOCONSTRICTION
UTERINE CONTRACTION, MILK EJECTION
VARIOUS METABOLIC EFFECTS
SOMATIC GROWTH
MAINTAINS CORPUS LUTEUM—LACTATION
FOLLICLE GROWTH, SPERMATOGENESIS
OVULATION, ESTROGEN, PROGESTERONE
TESTOSTERONE
INCREASED THYROID SECRETION
INCREASED ADRENAL CORTICAL
SECRETION, LIPOLYSIS

GENERAL METABOLIC EFFECTS
SALT RETENTION, K⁺ LOSS
GLYCOGENOLYSIS, α & β ADRENERGIC
ACTIONS

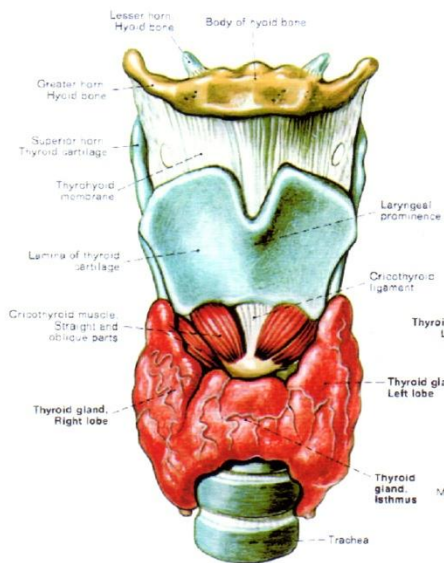
GENERAL METABOLIC EFFECT

INCREASED
METABOLISM
DECREASED
CALCIUM
INCREASED
CALCIUM

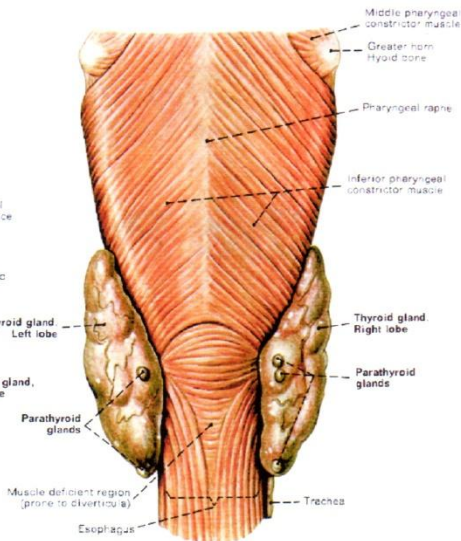
PROTEIN ANABOLISM, SEX ORGANS
ENDOMETRIAL PROLIFERATION

PROTEIN ANABOLISM, SEX ORGANS

LYMPHOCYTE STIMULATION



Ventral (Front) View of Thyroid Gland Showing Relation to Larynx and Trachea

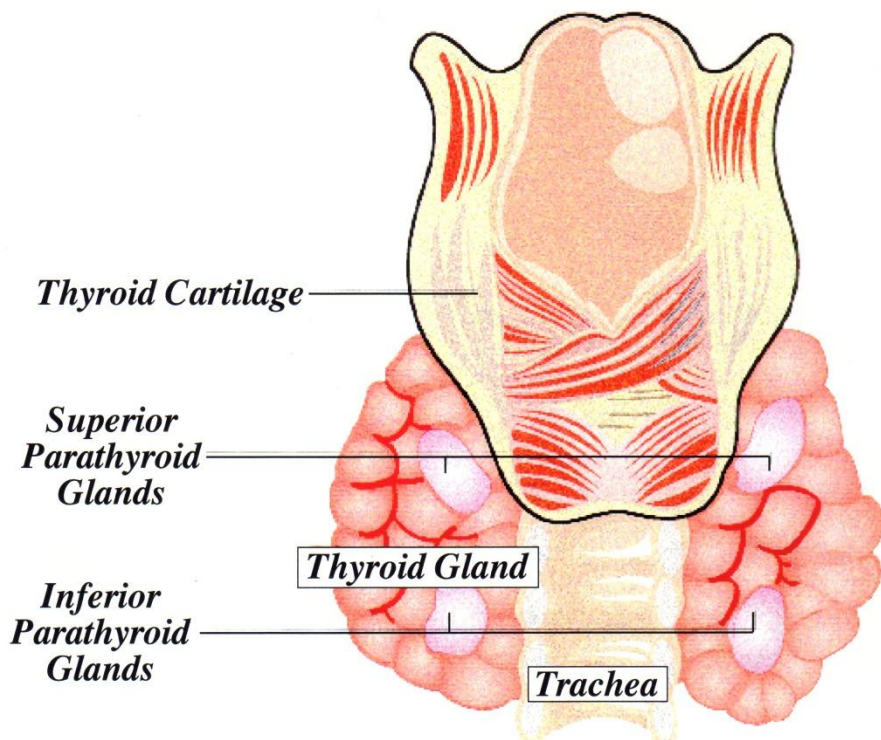


Dorsal (Rear) View of Thyroid Gland Showing Relation to Pharynx and Parathyroids

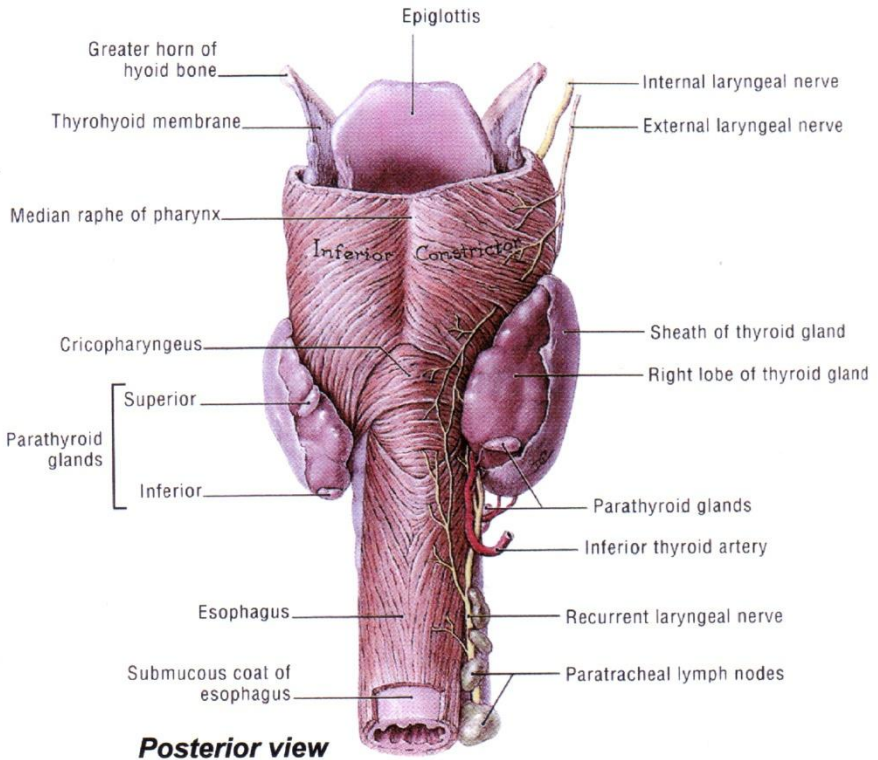
THE THYROID & PARATHYROIDS

The Throat Complex

The Parathyroids

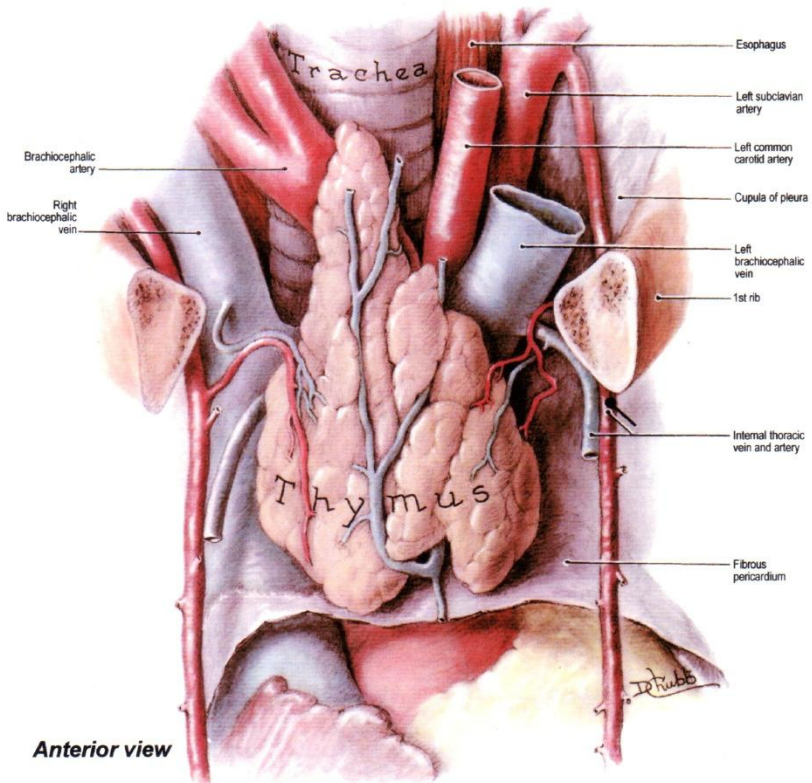


The Thyroid and Parathyroid Glands



THE THYROID GLAND, THE PARATHYROID GLANDS,
AND THE THREE LARYNGEAL NERVES

The Thymus Gland



THE THYMUS GLAND LYING IN THE SUPERIOR MEDIASTINUM, OVERLAPPING THE TOP OF THE PERICARDIAL SAC BELOW, AND EXTENDING INTO THE NECK

Kidneys, Adrenals (Suprarenal Glands) and Spleen

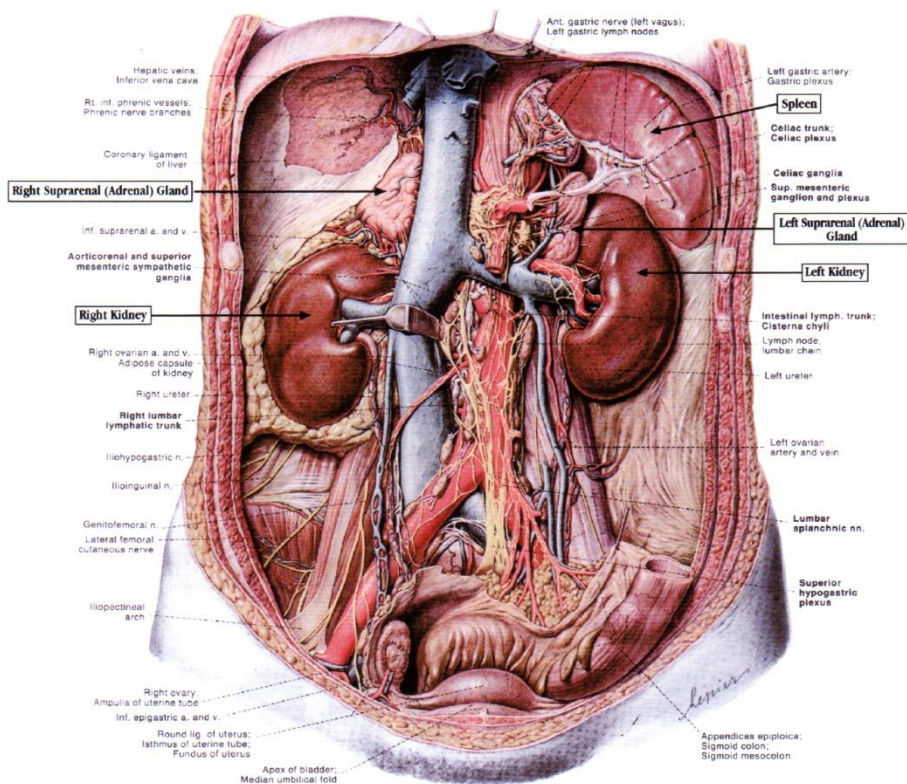
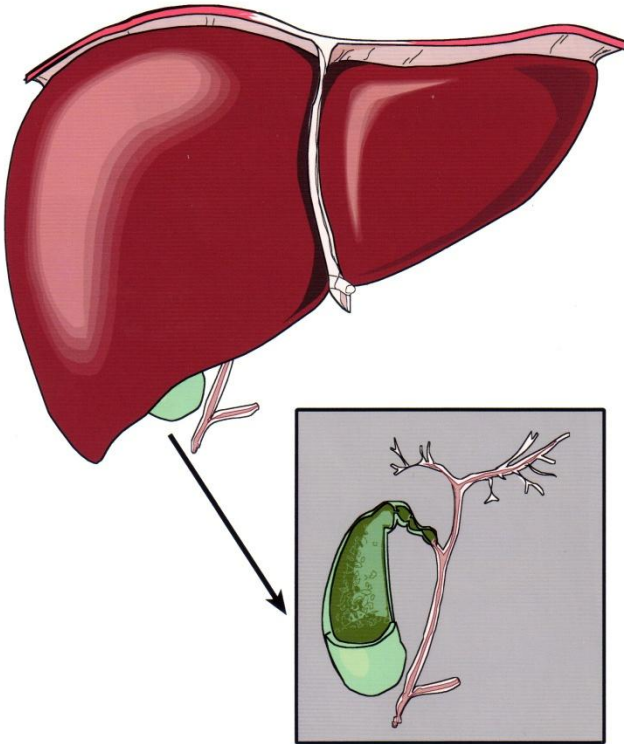
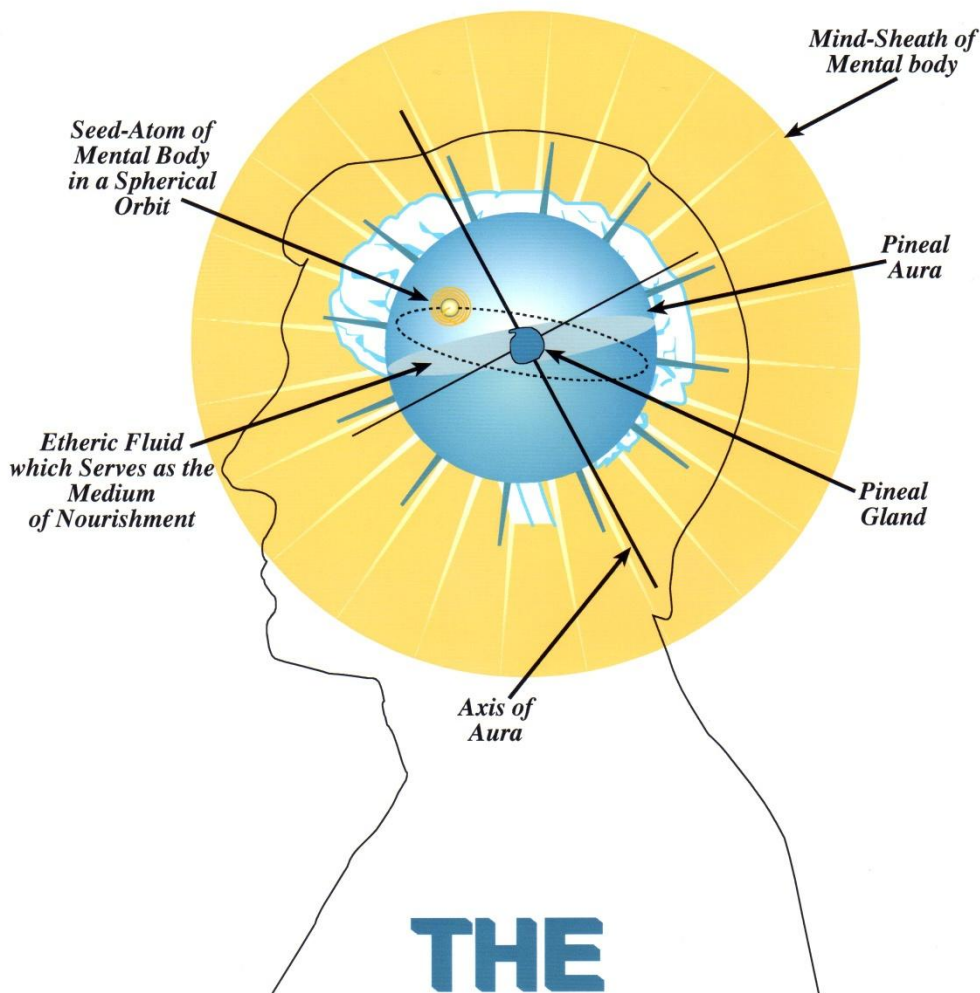


ILLUSTRATION OF THE RELATIVE POSITIONS OF
THE GREAT ABDOMINAL VESSELS AND NERVES,
KIDNEYS, SUPRARENAL (ADRENAL) GLANDS
AND SPLEEN



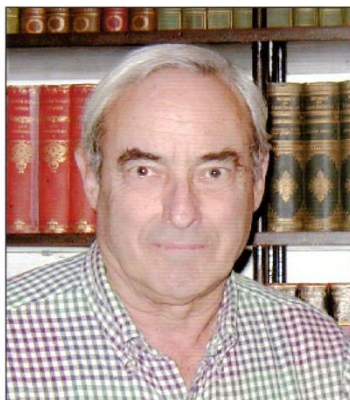
THE LIVER & GALL BLADDER



THE PINEAL AURA

It is a miniature solar system which coordinates our mental activity and is the location of the seed-atom of the mind

ABOUT THE AUTHOR



Bruce Fisher had been a professional chemist for 40 years, having worked in both industry and government. He received a doctorate in organic chemistry from Massachusetts Institute of Technology in 1957. His work has included the development of an improved artificial kidney dialysis membrane, as well as several new types of synthetic polymers, for which he has received a number of patents. He retired in April 1995 to devote full time to teaching, lecturing and writing on philosophical and metaphysical topics.

Dr. Fisher has been a student of the Ancient Wisdom Teachings for over 30 years, and has the unique ability to integrate both Eastern and Western occultism and mysticism with modern scientific views. He was for five years a regular lecturer at the Philosophical Research Society in Los Angeles, California. He and his wife, Suzanne, who is also a teacher and student of philosophy and metaphysics, reside in Prescott, Arizona.

"Only what is incorporeal and immortal, what is endowed with eternal life, what stands above all natural things and remains unfathomable to man, can rightly be called an arcanum. . . . Like the divine curative powers, it has power to change us, to renew us, and to restore us. . . . And although the arcana are not external and although they do not constitute a symphony to the divine essence, they must be considered heavenly as compared with us mortals, for they can preserve our bodies and by their influences achieve marvels in us that reason cannot fathom. . . . The arcanum is the entire virtue of a thing, multiplied a thousandfold."

From The Arcana by Paracelsus



"One gifted with a knowledge of souls has not without truth remarked: 'The blood with its circulation is like a second being, and in relation to the man of bone, muscle, and nerve, acts like a kind of exterior world.' For, as a matter of fact, the entire human being is continually drawing his sustenance from the blood, and at the same time he discharges into it that for which he has no use. A man's blood is therefore a true double ever bearing him company, from which he draws new strength, and to which he gives all that he can no longer use. 'Man's liquid life' is therefore a good name to have given the blood; for this constantly changing 'special fluid' is assuredly as important to man as is cellulose to the lower organisms."

From The Occult Significance of Blood by Rudolf Steiner



"As there are seven Planetary Spirits before the Throne of the Solar Logos, so there are seven major spiritual centers in each of us which are the reflections of these Planetary Spirits. The positive poles of these centers in us are located in the etheric brain, and have been called (by Paracelsus) the 'brain stars.' The spinal chakras are the negative poles of our spiritual centers. Bonafide spiritual teachers never recommend meditation on or conscious development of the spinal centers. Development, rather, of the positive brain centers and the spiritual will, and the raising of consciousness thereby, which will automatically and safely open the spinal centers indirectly, is urged."

From the Essay Spiritual Centers by the Author



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